



*The*  
**CHRISTIAN  
CENTURY**

*including*  
**CHRISTIAN WORK**

---

**A**  
**Salvation Army  
Sermon**

By General Bramwell Booth

---

**The Financing of Reform**  
*An Editorial*

---

Fifteen Cents a Copy

April 8, 1926

Four Dollars a Year

APR 6 1926

*It is Important!*

*Have You Made It?*

# YOUR WILL

"**Making a Will**" has always been a significant item in every life, where the wise distribution of property has been involved, but in these days of inheritance and other tax perplexities and problems, it is even more serious and important that one's best attention be given in time to the **making of a will**.

## THE FUTURE ASSURED

It is not so hard to lay down one's work in the last hours if he knows that through the wise provisions of his will, the ideals and plans of his life will be carried out by others when he is gone.

## THE BEST PROVISION

You have been interested in religion—in the church—in God! You want others to share the joy and the hope which is yours.

## DIVIDENDS UNSURPASSED

Is there any investment to compare with that which makes possible the training of Christian leaders? For seventy years The Chicago Theological Seminary has been preparing outstanding men for the ministry. More than 3,000 graduates have gone out to fields of service in the uttermost parts of the world. Others are now in training, and still others are planning to come.

## UNLIMITED OPPORTUNITIES

There are many ways to help, among which are the erection of memorial buildings, rooms, and windows; the endowment of professorships; and the establishment of fellowships, scholarships and funds for student loans.

Correspondence is invited. Expert legal service furnished without charge. A special booklet on **WILLS** gladly mailed on request.

## THE CHICAGO THEOLOGICAL SEMINARY

OZORA S. DAVIS, President

5757 University Avenue

Chicago, Illinois

*The greatest Need of the Church today is stronger Leadership*

WHERE THERE'S **A WILL** THERE'S A WAY!

# The CHRISTIAN CENTURY

including CHRISTIAN WORK

Volume XLIII

CHICAGO, APRIL 8, 1926

Number 14

EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; FREDERICK LYNCH, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN R. EWERS, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, W. E. GARRISON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

## Contents

Editorial	
Editorial Paragraphs .....	435
The Passing of the Volunteer .....	438
Financing Reform .....	439
The Observer: The Vanishing Clergyman.....	440
Safed the Sage: Second Honeymoons .....	442
Verse:	
The Poem I Should Like to Write, by Margaret A. Windes .....	442
James the Less, by John William Frazer.....	442
God, by Etna Doop-Smith.....	445
No Youth Movement for America, by Granville Hicks.....	443
Confession of Sin, by Bramwell Booth.....	444
What Is a Baptist Church? by Elmer William Powell.....	446
British Table Talk .....	447
The Book World .....	448
Correspondence .....	451
Sunday School: How Men Sin.....	453
News of the Christian World	
Creeds Vital for Unity, Says Bishop Brent.....	454
Lutherans Charge Pope Has Hidden Motive.....	456
Michigan Students Plan Own Services.....	457
Danish Methodist Bishop Sent to Prison.....	458

\$4.00 a year (ministers \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

## EDITORIAL

### Congratulations Are in Order

AS THIS ISSUE goes to press, the first words of congratulation on the merger of Christian Work in The Christian Century are beginning to come in. This event, announced in last week's issue, promises to give the editors a new insight into the minds of our readers. It is a heart-warming experience to read these expressions of gratification; and besides, there is real edification in them. The opportunity created by the union of these two papers is so great and unparalleled that the editors welcome words of interpretation as well as of congratulation. We hope our readers, both those on what was The Christian Century side of the house and those on the Christian Work side, will yield to whatever kindly prompting they may have to write a friendly word. The editors can think of nothing that would be of more value at this high hour of the paper's

fortunes than words of this kind from its readers. The plans for our Celebration Number of April 22 include considerable space for the publication of such words. Meanwhile, as a sort of appetizer, we pass on a comment by Rev. J. H. L. Trout, Lutheran clergyman of Cleveland, Ohio. He is a subscriber to both papers and has admired and enjoyed both for many years. But he frankly confesses that it has been "a big undertaking for a busy man" to read both papers, and now he is "glad to have the Observer's letter and the best features of Christian Work built into The Christian Century." "The strengthening of one," he adds, "is more to be desired than competition between two very similar publications." This virtue of time-saving for our readers as a result of the merger is one which had not occurred to the editors—how could they be expected to think of that?—but it is no doubt real enough to those who have been subscribers to the two papers. There are other virtues and opportunities which need interpretation, and we shall be grateful to have this done.

### Contacts Between Eastern And Western Churches

FIVE OR SIX YEARS AGO the Gregorian, that is, Armenian, church asked the American Episcopalians to send them men to help educate their seminarians along more modern lines. Especially did they want to train more progressive priests, who should be able to do effective work in this country. So twenty months ago the Episcopalians sent Rev. Charles Thorley Bridgeman to the famous Gregorian monastery of St. James in Jerusalem. Since then they have sent out two men on a similar mission for the Nestorians at Mosul. We might add that the hereditary head of the Nestorian church, who is still a minor, is receiving his training under the oversight of the archbishop of Canterbury. So at least two of the eastern churches are getting something of what the west can contribute toward a better rounded Christianity. More than two years ago the federal council appointed a committee on relations with the eastern churches, headed by Bishop Brent, with Dr. George R. Montgomery as its secretary. It has cultivated considerable acquaintance with the ecclesiastics of the oriental churches both in America and in the levant. The membership of Dr. W. W. Peet on the committee greatly increases its influence. Through his long career at the Bible house in Constantinople

Dr. Peet has come to know the near east like a book. He understands when an orthodox ecclesiastic means something and when he does not. And the people of the near east trust him and love him. What more helpful thing could the federal council's committee do than send Dr. Peet out on a commission of goodwill to the eastern churches? He would bind together the churches of the east and the west in a larger way than can the Episcopalians. For he would act for us all. We need liaison officers between the churches all around the world.

### Divorcing Science From Spiritualism

ACCORDING to Sir Oliver Lodge, the royal society, through Professor Armstrong, has virtually asked him to resign, "because," he explains in a letter to Nature, "I have gradually reached a conviction on a subject of age-long debate and uncertainty and have said so." In other words, Sir Oliver believes that we do receive authentic communications from the spirits of the dead. Sir Oliver appears to be incorrigibly credulous. Not many months ago Houdini and some of the American investigators of spiritualism proved that part of the pictures which Sir Oliver and Conan Doyle took to be proofs of spirit photography were simply more or less disguised copies of bits from great paintings or other known pictures. The eminent believer in spiritualism answered in effect that an element of fraud in some of the negatives did not vitiate the integrity of the rest. For ourselves we confess that when a man has sold us one glass diamond we take very little stock in the rest of his assortment. If Margery, the Boston medium, accomplishes something by fraud today, even though we cannot detect the fraud in what she does tomorrow, we strongly suspect it is there. The man with the fraud complex on March 26 has it on March 28, too. We sympathize with the royal society. Sir Oliver may be a very good scientist. But when it comes to his yearning affection for his dear lost son he will accept a very far fetched explanation of phenomena susceptible of many other explanations, and much simpler ones. Darkness and the royal society do not mix.

### Conflicting Views Of Russia

PROPAGANDA is still doing its worst in the case of Russia. Take for illustration the material poured out from Riga by the correspondent of the Chicago Tribune. He and other men broadcast to the world much that is mere rumor from over the border. If they wanted it they could always find as bad material close at hand. For instance, in Riga spies once broke into the American legation and rummaged over the papers. The authorities apologized the next day, to be sure. But the spies had done their work. Some of the foreigners of the highest standing in the city keep a watchman on duty every hour and lock and double lock and lock again in order to protect themselves. But we do not remember reading of these things. Today the sympathetic traveler in Russia finds a good many things to excite his approval and even his enthusiasm. Take Russia's treatment

of her secondary races. In Poland every street sign runs in Polish, even in villages which speak nothing but Russian. Cross the border into Russia and the local language appears on the signboards, and not under the Russian but alongside it. Great Britain may tolerate native cultures. Russia genuinely promotes them. She is helping to foster them among the thirty-seven races which she counts within her bounds. The state even prints school books in Korean. Russia is doing a unique piece of work in behalf of harmonious relations with China, trying to put a white and a yellow race on a perfect parity. Nothing in Russia surprises the American traveler more than the great influence of America. The department of education is basing the whole school system on what is being done at Dalton, Massachusetts, Teachers college at Columbia, and the University of Chicago. The rosy view of Russia has just as much truth in it as the dismal view. One young liberal, who has lately returned from Moscow, reported that before he started for Europe he could see no good reason for any attitude but pessimism. His visit to Russia had made him an optimist. Moral: It is well to keep our minds open yet awhile until we have free and normal access to the objective facts of the situation.

### The Sermon that Never Was Preached

WHAT WOULD HAPPEN if even the church people should learn to read the story of Jesus with their emotions, as well as with their ordinary mental apparatus? It is hard to guess. In Toledo, Ohio, the pastor of the First Unitarian church, Dr. Horace Westwood, has been preaching a series of sermons on the life of Christ. As the Lenten season drew toward its close there came the place for a sermon on the crucifixion, and Dr. Westwood announced that, on the next Sunday, he would preach on "The man on trial for his life: his crucifixion." But when the congregation gathered for the service the bulletin of the church announced an entirely different subject. And with this change in subject appeared this note written by the minister: "As I read and reread the accounts given in the gospels, I found myself too profoundly stirred to attempt the translation of thought and feeling into speech. The denial by Peter; the trial before the high priest, Herod and Pilate; the mocking and the cruel scourging and finally the terrible anguish and death of the Man upon the cross; all are so greatly moving in their tragedy that I felt that if I trusted myself to speech, I should be completely overcome." What would happen if even the church people should really read the story of Jesus?

### One Place Where the Balkans Could Be United

KIPLING'S old warning, "Watch for trouble in the Balkans in the spring," still holds good. And today it may well perturb the heart of Americans as it did that of Englishmen a generation ago. The students' international cosmopolitan clubs of this country have proved one way that America can help resolve international ill feeling. Right here in our midst they are doing work like that accomplished

by the great interracial institutions at Beirut and Smyrna and Constantinople. But people who are not students need to get together. We should like to see Balkan societies formed here and there in the United States, made up of members of all the races which stretch from Rumania to Egypt and east to Armenia, along with Americans who are interested in that part of the world. When a Syrian runs a restaurant on Washington street he finds the Greek cigarette vendor a good deal more like a brother than he did back in Beirut. A Bulgarian and a Serbian at Columbia university discover that they have a good deal in common. The atmosphere of America tends to make everybody feel friendly. The goodwill developed here through Balkan societies might have considerable reflex influence back in Europe and Asia, for not a few of the future leaders of the east are living in America just now. If they get acquainted at first hand with the peoples of neighbor states, under circumstances that leave no rancor, when they go back they will understand the people over the border a good deal better than they used to, and trust them a good deal more. Let the Balkans under the stars and stripes get together.

### Mr. Brookhart Misses A Chance

IT SEEMS CLEAR that the United States senate will eventually declare that Mr. Daniel W. Steck was elected senator from Iowa in the election of 1924. Mr. Smith W. Brookhart, the present incumbent, will then enter the republican primaries in that state against Senator Albert W. Cummins, who seeks reelection in the coming campaign. Mr. Brookhart has a fairly good chance to defeat Senator Cummins. Indeed, the political sharps at Washington feel that chance to be good enough so that they have tried to maneuver the Brookhart-Steck contest in such a way as to make it impossible for Senator Brookhart to run. The whole case is an involved one. It goes back to the campaign in which Mr. Brookhart, having carried the primaries, ran as the republican nominee, but in the face of the opposition of the republican organization in Iowa. Mr. Steck, the democratic nominee in a state always safely republican, became the beneficiary of the machine revolt against Mr. Brookhart. The balloting was extremely close. It was finally decided in Mr. Brookhart's favor on the basis of 1,420 contested votes. These ballots had been marked with arrows by the voters, as a means of making sure that the election judges understood that the persons casting them were voting for the republican candidate for President and the democratic candidate for senator. Technically, these arrows were adjudged to have invalidated the ballots. The strict party men of the senate have been glad, for once, to uphold "the intention of the voter," and are about to count the contested ballots, and so to seat Mr. Steck. From where we sit, it looks as though Mr. Brookhart has missed a trick. As a proclaimed champion of the will of the people he had the chance of his life for a grandstand play. It stood to reason that his senatorial colleagues would not deal gently with him anyway. He might have gathered much political virtue by a self-chosen withdrawal, accepting the 1924 mandate of the voters of Iowa. But he didn't. And he will miss

that added bit of psychological backing in his campaign with Senator Cummins.

### A Novelist in the Grip Of His Church

ROME may no longer be mistress of the world, but she is unquestioned mistress of her own household. There is something grim and inexorable, yet compelling, in the way in which she has shown her authority in the case of Mr. Shane Leslie. Mr. Leslie is the editor of the Dublin Review, the biographer of Cardinal Manning, and one of the most distinguished men of letters within the Roman communion. Of his devotion to his church there has never been a whisper of question since his conversion, which took place eighteen years ago. Recently, Mr. Leslie wrote a novel, "The Cantab." The book was designed to depict contemporary undergraduate life in the English universities. We have not seen a copy; our British correspondent, who has, several weeks ago expressed disgust at some of the pages in it. In striving after realism it is evident that Mr. Leslie achieved a degree of nastiness unusual even in these days of "frank" fiction. Steps were initiated by the public authorities in England to suppress the book. Before legal action could be consummated, however, Mr. Leslie himself withdrew the book from circulation. He did this as a son of the Roman Catholic church. In withdrawing the book Mr. Leslie gave to the public one of the most abject, humiliating apologies which has ever appeared in print. He not only called his work "inexcusable" and "lamentable," but he declared, "A calm rereading makes for the humiliation and even the despair of the author. There can be no excuse nor apology, except to those who must most regret to have to call me a Catholic man of letters." Which is reminiscent of the old saying that a protestant pastor hears excuses, while a Catholic priest hears confessions. Rome can be very stern. Her children take few liberties with her. And there are times when this becomes a community asset.

### Mr. Mencken Fires Another Dud

IF MR. MENCKEN and his American Mercury don't show some improvement in their next attempt at interpreting an American denomination the whole series had better be abandoned. Many have invested fifty cents in seeing the Baptists held up to ridicule and fifty cents more in seeing the same treatment accorded the Methodists, and so far the only ridiculous object is Mr. Mencken's magazine. These hopeful souls feel let down! The Baptists seemed a shining mark, and then it turned out that Mr. Mencken's magazine didn't know the difference between them and the Disciples of Christ. And now the Methodists are dished up in a potage of flat, sugary, watered-down slush which suggests that James D. Bernard—or whoever wrote the article—has about the same intimate insight into the workings of the Methodist denomination that he has into the life of the monks of Lemnos. The Mercury takes twelve pages to do the Methodists, and the total result is a hodge-podge of Clarence True Wilson, the amusement question, Halford E. Luccock, and Deets Pickett. And even these

ingredients are wasted in the handling! Imagine a critique of the Methodists without due attention given the phenomena known as Joseph F. Berry, Harold Paul Sloan, the Candler brothers, John E. Andrus, Lincoln and Lee university, William L. Stidger, Collins Denny, Harry F. Ward, Christian F. Reisner, E. Stanley Jones, Harry Daugherty, Francis J. McConnell, Elbert H. Gary, or Earl Taylor! The next article in Mr. Mencken's series may be expected to deal with the Roman Catholics without mentioning the pope.

## The Passing of the Volunteer

THE COMING OF THE SPECIALIST and the expert means the eclipse of the amateur and the volunteer. Every city church discovers this. Even town and country churches feel the pressure. What shall be done about it? First of all, the situation should be scrutinized. There must be profound causes for so persistent a tendency. The church is not alone affected. Indeed, the church is probably the least affected of all social institutions. Does it appear that the church can alone successfully resist the tendency? This is not likely.

The specialist and the expert come in for much scoffing and many sneers. They are a blundering lot. They boast of efficiency, and they actually succeed in mussing up many a situation where the glory of the old days of amateur devotion is a blissful memory. The expert is, indeed, often very inexpert. As an individual he may be a poor specimen. But as a species our age is irresistibly, often almost insanely cultivating him. The reason so many "expert" ignoramuses and shameless charlatans "get away with their stuff" is because our present-day society has so unreservedly committed itself to the cult. That is the word: we have formed a cult of the expert. What of the cult? Is it worthy? Is it permanent? May we expect a reaction to the amateur? Will the discredited volunteer come back?

It would be illuminating to follow in some detail what is happening in the fields of sport, of industry, of education, of numerous departments of the social scheme. Most of us will be astonished to observe how strong and persistent is the tendency in all of them in the same direction. How goes baseball, football, tennis? To the outside observer attempts to maintain amateur as distinguished from professional status often seem ludicrous. The principal difference appears to be that the amateur gambles on his chances of economic survival and the professional insists upon putting his service on a scientific basis. In no outstanding sport can any one stand the economic strain of amateur footing without financial backing of some sort: his own private fortune, the remunerative adoration of friends, or outright jugglery of the rewards of victory. In the field of sport the distinction between professional and amateur is often technical rather than substantial. The rewards in fame for the successful amateur in the major sports and the social advantages which can be enjoyed only by maintaining "amateur standing" are sufficient to induce many persons, whose chief interest or even whose sole activity is a given sport, to avoid classification as profes-

sionals. A single game played for money classes the player as a professional for life, but a life-time of single-hearted devotion to a sport crowned by a world championship leaves the champion still an amateur if he has kept the rules. It is clear that the situation in athletics does not throw much light on the question of amateurism and professionalism in religion, and will not unless we develop a considerable group of men in the service of the church who, like the apostle Paul in religion and Mr. Tilden in tennis, devote their entire energies to their chosen activity and achieve a high degree of expertness in it but maintain their amateur standing by getting their living otherwise.

Upon industry no extended comment is necessary. Here "efficiency" has the undisputed field. The whole business profession sneers at the blundering amateur. No more comment is required upon education. The professional has completely captured the field. Even in the Sunday school the volunteer teacher retains her prestige in a sadly tarnished state; all of her "goodness" fails to save her from radical sneers.

Many a minister still does at least lip-service to the devoted layman, and especially the lay-woman. But the inconsistency of this position is already causing some to stutter and mumble their conventional phrases of praise. The minister is himself not a volunteer; he is not an amateur. He has not only become highly professionalized, but his livelihood comes through his profession. His reproaches of negligent lay-workers for their inconstancy more and more embarrassingly react. What and how much would he himself do if he were not paid for it? It is still a beautiful tenet of the older cult that the minister is not influenced by mercenary motives. Agree that he never is. Yet is he still a professional; he is not a volunteer. His training, his salary, his whole clerical tradition and status classify him as a professional. The bishop even speaks up to denounce a Burbank, as the hod-carrier, for presuming to express opinions on religious doctrine; let the shoemaker stick to his last, cries the bishop; religion is my specialty; consult me on points of theology or other religious doctrine and procedure.

Is the minister so sure that the passing of the volunteer lay-worker is a sign of degeneracy? Primitive life presents certain attractions, but would the reversion of civilized society to primitive conditions and policies be admirable? Nowhere in the modern social scheme is the volunteer and the amateur held in such continuing esteem as in the church. May it not be that this is a mark of the stagnation and reaction of the church, of which there is such varied and widespread complaint? Undoubtedly here is to be found one phase of the loss of the church's hold upon working people. People whose whole day is absorbed in strenuous labor to win a livelihood cannot follow the pace of the typical church. Its program is organized and its machinery is geared in adjustment to the program of the leisured classes, women whose incomes are provided otherwise than by their own toil, independent business or professional men to whom time-clocks and wage-scales mean nothing. Standards of church devotion are set to the gauge of a life which those dominated by modern industrial efficiency do not lead and of which they know little.

Well, then, let the church resist efficiency. That many churches do tacitly, if not openly, and the effort spells failure and undoing and a misconceived spiritual mission. The church, like every other institution of society, must learn to get along without the amateur in the performance of expert tasks, if it would survive in, not to say dominate, modern society. This will involve great strain, revolutionary adjustments among ideals as well as methods. Which is not strange, since the efficiency principle is working revolution wherever it is accepted. One of the test questions before the modern church is this: Will it find the way to spiritualize professionalism, to glorify efficiency, and to utilize the enthusiasm and moral energy of amateurism without allowing it to bungle tasks that require technical skill?

For the amateur does have a certain moral energy and a spontaneous devotion which are indispensable in the accomplishment of spiritual and humanitarian enterprises. If he did not have them he would not be even an amateur in the chosen field; he would not be in it at all. These are no substitute for skill in the delicate tasks of social engineering and spiritual diagnosis and treatment which the church has to perform, but without them skill is vain and futile. The professional ministry may furnish the technical skill, but it cannot supply all the moral power required for the Christian enterprise. It may not always be wise for the clergy to claim a monopoly on doctrinal statement and to warn the laity off as trespassers. It may not be wise for a bishop to correct Mr. Burbank's amateur theology, but it would be a poor bishop who could not do it. Part of the skill of the professional in religion will have to be used in dealing kindly but firmly with well-meaning ignorance and enthusiastic incompetence, keeping the incompetence and ignorance from damaging the cause while utilizing the goodwill and enthusiasm in promoting it.

Even in a democratic society there must be some differentiation of functions. No man has a God-given right to do anything that he can't do. In a complex world the expert is an absolute necessity. We must specialize or die. The occasional outbreak of popular distrust of experts and of argument in favor of amateur service in all sorts of technical fields is always supported by the citation of some particular case where an expert has failed and some one case where an amateur has succeeded. The argument is an unconscious verdict in favor of the expert. We expect him to succeed and his isolated failure is therefore memorable. We tacitly expect the amateur to fail and a single success surprises us into remembering and recounting it. And yet, no one expects any man to build a bridge or install a power-plant or run a department store or operate for gall-stones with no other equipment than good intentions.

The comparisons, though suggestive, are all imperfect. The work of the church requires expert professional leadership because it is a complicated and delicate task. It requires the moral energy of a large company of devoted laymen, whom it is no reproach to call amateurs in religion, because it is essentially a moral and not merely a mechanical or technical task. And because part of its objective is the development of the personalities of these amateurs, it requires that they shall be treated not as mere hewers of wood and drawers of water in the building of the city of

God but shall be given opportunity for growth in intelligence and understanding. "Henceforth I call you not servants but friends" was a word spoken not exclusively to the clergy.

## The Financing of Reform

IN ANOTHER COLUMN will be found a letter from Mr. Thomas E. D. Bradley, a distinguished Chicago attorney, and a consecrated churchman of the sort that is willing to assume public sponsorship of reform organizations, a rare type of churchman in these days. Mr. Bradley is president of the Better Government association. His letter is evoked by a paragraph in an editorial in *The Christian Century* of March 18, entitled "The Church and Reform," in which reference was made to a recent episode in the political life of Chicago in which the Better Government association figured.

We are not surprised at receiving such a letter from even so discriminating a reader as is Mr. Bradley. In all candor we would have been surprised had not the Better Government association replied in just this wrathful, drastic, undiscriminating fashion. We have had similar experiences with the anti-saloon league and the federal council of churches, and we expect to have further like experiences as we pursue our purpose of insisting that any and every reform or propaganda organization which presumes to speak and act in a representative capacity for the church of Christ must have no secrets whatever as to the sources of its money or the methods by which its funds are expended.

This was the thesis of the editorial to which Mr. Bradley now takes such vehement exception. We are able to excuse his vehemence, just as we were in the case of the federal council and the anti-saloon league, because we know that our thesis comes with such surprise and shock to the faithful officers of these organizations that they cannot quite believe we do not intend something very personal. We do not intend anything personal at all. If we were put to it to name the most heroic Christian citizen of Chicago, we would name Mr. E. J. Davis, superintendent of the Better Government association. He is a Christian citizen above reproach. His conduct of the prohibition campaign as an officer of the anti-saloon league and his work in his present position have involved the assumption of responsibility for soldier-like initiative and courage in the no-man's land of reform which only great, strong souls are willing to undertake. He is the kind of Christian citizen who ought to be applauded whenever he enters an assembly of Christian leaders. Such a man is Mr. Bradley also. These men do the hard and heroic, the distasteful, and the personally costly work of the kingdom. Few men have the moral stomach for it.

Holding Mr. Bradley thus in our esteem, we are able calmly and without the slightest resentment to sit down with him editorially and consider the words which in his not unnatural heat he has used in criticism of our editorial. Even the paragraph which Mr. Bradley quotes, and of which he harshly says, "It would be difficult to compress more untruth into a paragraph of the same length," we de-

sire to reconsider, item by item, in the fairest spirit. There are eight items in the paragraph.

1. The editorial said that there seems to be no question that officers of the Better Government association accepted a large sum of money from a notorious gang politician. This surely is not an untruth. Mr. Bradley does not deny it. And when he says that "neither the association nor any officer *as such* had any dealings with the notorious politician," he resorts to a flimsy distinction which his own worldly wisdom would not accept under any other circumstances.

2. The editorial said that there seems to be no question that nothing but cash was involved in the transaction. Complete information proves this to have been inaccurate. Out of a total of \$23,000 contributed, it seems that the notorious politician did give a \$3000 check, the remainder being in cash.

3. The editorial said that there seems to be no question that the money was deposited to the personal account of an officer of the association. Mr. Bradley's letter shows this part of the transaction to have been even more unusual than the editorial indicated.

4 and 5. The editorial said that there seems to be no question that the politician's money was finally rechecked into the treasury of the association in such a way that its origin could not be traced. The contributions totaling \$23,000 which are now acknowledged to have originated with Mr. George E. Brennan stand on the books of the Better Government association to the credit of Mr. Thomas D. Knight. Mr. Bradley's letter refers indignantly to our failure to mention the offer of books, records and vouchers to a committee from a preachers' meeting. Would those books, records and vouchers have disclosed the part played by Mr. Brennan in the "good government" campaign of 1924?

6. The editorial said that there seems to be no question that the association spent the money. Mr. Bradley concurs.

7. The editorial said that Chicago's underworld has howled with glee over the transaction, now that it is brought to light. Surely Mr. Bradley, who presumably reads the newspapers, does not question this?

8. The editorial alludes to the association as self-embarrassed. On March 9, at a meeting following the disclosure of the above in the daily press, the association itself adopted this minute:

In order to insure complete disclosure on the part of the executive committee of the source of all major contributions, we recommend that hereafter all contributions of \$500 or more be at once reported in writing to each of the members of the executive committee; and we further recommend the invariable policy that no officer of this association or anyone affiliated with it, shall directly or indirectly solicit funds from anyone seeking or receiving the association's indorsement in any political campaign. This, of course, does not preclude anyone from making voluntary and absolutely unsolicited contributions if he so desires.

If this does not indicate that the association felt embarrassed by the revelation of the Brennan incident, what does it indicate?

So much, now, for the enormous volume of "untruth" contained in that paragraph of our editorial. Evidently Mr. Bradley was using words excitedly, to express his feeling rather than to state facts. If he will point out wherein we

misstate facts it will be our pleasure no less than our duty to make correction.

It is much more important to notice how completely Mr. Bradley in this letter, and Rev. W. S. Fleming in his letter published last week, have missed the point of the original editorial. Mr. Fleming reached this conclusion: "The only ethical question involved is the old one of tainted money." Mr. Bradley says, "There was no impropriety whatever in the acceptance and use of the funds by the Better Government association." But that was not the point at all in the editorial of March 18. Readers of that editorial will recall that its proposal was simply this: "There is only one possible rule of financial conduct for any organization with religious motives and church backing which attempts to influence the course of social, economic or political legislation or practice. Such an organization must on demand offer to the public complete information as to the sources of its income, and it must be ready to provide equally complete information as to what it does with it."

These words mean exactly what they say; no more and no less. The Christian Century is not making objection to the Better Government association accepting funds from George E. Brennan, or from Bathhouse John, or from Hinky Dink, or from anybody else, provided it does so openly. If an organization of this kind wishes to take what Mr. Fleming calls tainted money, that action will not be challenged, provided the manner of accepting the money is not tainted. That means, of course, that all funds shall be handled much as the directors of the Better Government association have now voted that, in respect of their body, they shall be handled; and that when Mr. George E. Brennan and his like provide the funds for a reform campaign the fact shall be made public.

The issue is simply this: Shall bodies of this kind, attempting to do for the churches this most necessary, exacting and gruelling work of reform, be completely candid in their relations with the public? The Christian Century believes that they should be. It is convinced that, when the case is impartially judged, good policy as well as good morals will demand that organizations of this kind be absolutely open in their financial dealings. Mr. Fleming calls this "riding an ethereal ethical horse." To be called in question because a proposal is claimed to be impractically ethical is, we believe, the best of proof that this whole subject demands new attention.

## The Observer

### The Vanishing Clergyman

THE FEBRUARY ISSUE of the Modern Churchman, the outstanding organ of the liberal groups in the Anglican communion, has an arresting article under the caption "The Vanishing Clergyman." It is based upon the "Report of the Committee appointed by the Archbishop to investigate the Supply of Candidates for Holy Orders." The editorial calls attention to the fact that the ordination statistics for 1925 reveal a very serious state of affairs. The number of candidates for ordination in 1914 was 503.

The number has steadily declined—last year alone the falling off was nearly one hundred—until in 1925 it was only 392. There has been a falling off of boys from Oxford and Cambridge and from the famous schools during the post-war period, while at the same time there has been a remarkable increase of attendance at all seats of learning. At the same time, the bishop of Gloucester says: "The real problem is: Why a large number of persons who have a certain amount of private means and, therefore, are, to a certain extent, independent of the financial position, used to take orders and do not do so now? That is the problem before us."

The editorial in the *Modern Churchman* is calling renewed attention to the archbishop's report and a general discussion of the situation is going on in the press. Dean Inge wrote a letter in the *Morning Post* of London in which he spoke of the heading of the editorial as a most alarming title and discussed the situation at considerable length. The last issue of the *Church Times* of London devotes a long editorial to the same subject. Both the editor of the *Modern Churchman* and Dean Inge come to about the same conclusions as to the reason for this great and increasing falling off of candidates for the ministry, namely, that the increase of knowledge is producing in young men a profound skepticism of religion as it is presented in the pulpits, the prayer book, in the hymn books and especially in the creeds. I quote from the *Modern Churchman*: "The absurd and fanatical emphasis which the traditionalist clergy and the bitter and obscurantist church press places upon the outworn forms of traditional Christian dogmas and upon interpretations of them which are discredited in the minds of modern men, is doing a tremendous amount to create a feeling of uncertainty, if not of absolute skepticism. No church policy could be more injudicious in this age and country."

I recall that when four or five years ago there was an extended discussion in our own country of the fact that hardly any graduates of our outstanding colleges were entering the ministry, this same reason was given by many. The students in our colleges were being trained in the scientific method and therefore could not pledge themselves to teach the formulas of the church. Many of them had thought their way over into a larger conception of the faith than that found in the creeds and confessions of the church. There existed a suspicion in the minds of the best students that in entering the ministry they were binding themselves to preaching the doctrines in both the traditional language and content, and that they would be abandoning that freedom in the search of truth and in expressing it to which they had become accustomed and which they highly prized.

I have given a good deal of study to this problem and I am inclined to think that the reasons are not here, and that they are to be found in quite other directions. I have never been able to discover many college boys who have turned away from the ministry on the basis of theological difficulties. I have now and then found one who felt that the church was antiquated in its methods and outgrown as an influence in modern life, but seldom found one who was seriously troubled over doctrines. I am inclined to think that very few college boys are worrying much over doctrine

one way or another. Another consideration which weighs against this idea that boys avoid the ministry because of fear of intellectual shackles is that the shortage is felt just as keenly in those denominations that allow almost unlimited freedom of thought and utterance as in the most conservative communions. There are large communions, the Congregationalist, for instance, that allows great liberty in interpretation of doctrine, and the Unitarian which places no limitations other than character and ability upon its ministers, yet the problem is no less urgent there than in the most conservative bodies.

The real reasons that so few graduates of our colleges are seeking the ministry as a vocation are these: First, the engrossment of the present generation in *things*. It is the age of big *things*: big business, big bridges, big railroads, big factories, big structures, big enterprises, big science. The boy of today grows up in an atmosphere of things. They press in upon him, they hit him in the face, they shriek at him, they call to him. They offer great opportunities and great incomes, great power and success. The world of the spirit is hard to enter; materialism is the atmosphere we all breathe. Once seniors in college discussed philosophy and poetry, now they discuss industry and inventions. Courses in philosophy are little patronized in our universities. This atmosphere of materialism never breeds ministers. There has never been any shortage of ministers after the great revivals of religion.

This atmosphere of materialism has got into our homes. Great Sunday newspapers with pages of pictures of big, material things deluge our homes and the boys who once grew up on *Pilgrim's Progress* now grow up on these supplements. The talk at the table is of airships, radio, automobiles and inventions. Once church was discussed at the Sunday dinner; now many families never go to church or if they do they do not discuss the preacher. They discuss where they shall drive after dinner. Thus the subtle influence of things colors even the home life of the day.

When the boy goes up to college he will very likely find that the same subtle material influence has followed him. The scientific and vocational courses are crowding out the cultural and philosophical. In many of our large universities religion is hardly mentioned. One by one the colleges are dropping out church. As I write, a really fierce discussion is going on at Yale about church services for the students, and when the chapel service is dropped as part of the curriculum, it is the same as saying that religious culture is not as necessary as culture in chemistry or political economy. Voluntary church really means that the hundreds or thousands of boys in the universities have no contact with the church for four years. Not only do they lose sight of the ministry as a vocation, they generally forget the church entirely and never return to it even as church-goers. The universities themselves while stressing all kinds of studies which have to do with material success and science, except in rare instances pay no attention to religion.

Last spring a friend questioned several boys who were being graduated from a great university as to what religious influence the faculty had exerted and without exception they all said nobody on the faculty had mentioned religion

or the church, to say nothing of the ministry, in the whole four years. One boy said: "Religion or the church might never have existed so far as anything in the university might remind one of them." These institutions are not going to send boys to the divinity school as Amherst, Williams, Bowdoin, Yale and Harvard did fifty years ago when religion and church were vital parts of the college life.

One word more should be said of a reason which has no relation to what has been said above. Naturally one of the reasons fewer college men turn to the ministry today is the insistent call of a hundred professions our fathers hardly knew. The country is calling for chemists, engineers, architects, lawyers, doctors, heads of business, editors, teachers, professors, superintendents of schools, social workers and men of all sorts. These professions offer remarkable fields of service and opportunities of leadership as well as large financial returns. They are all high and honorable callings and no one has a word to say against them but they naturally attract many young men who in former times would have entered the ministry.

I should like to follow this subject a little further in my next letter, dwelling upon some of the ways in which we can interest our most promising boys in the great calling of the ministry.

FREDERICK LYNCH.

## Second Honeymoons

### A Parable of Safed the Sage

WE WERE at an Inn, I and Keturah, and in a room nigh unto us was a Young Woman and a Small Son. And there came to dinner with them at night a larger son from a Boarding School nigh at hand.

And we noticed that folk turned their heads and looked

at her as she entered the Dining Room, and spake about her when she withdrew.

And they said, It is she concerning whom there was so much in the Newspapers, and against whom her husband spake such Ill Words. Yea, and this little lad is he concerning whom was so much Discussion.

And they were across the hall from us in the Inn for certain days. And Keturah came to know the young woman.

And Keturah spake unto me, saying, She appeareth unto me a Virtuous woman, and a good mother. And her children are Well Behaved.

And I said, Whatever may be true about her, her husband hath acted like a Fool.

And Keturah said, I will not think evil of her.

Now it came to pass after the space of two or three years, that I read in the Newspapers that this man and his wife had become reconciled to each other, and that for love of the children they were beginning again together, and that they had gone abroad together for a Second Honeymoon.

And I said unto myself, Even so, and may God grant it. But alas for the bitter and cruel things which they spake concerning each other, and proclaimed unto the world, and that never can be unsaid.

And I remembered the Many Honeymoons which I and Keturah had as we traveled together, and with no bitter Reconciliations.

For thus spoke Keturah unto me when I was impatient: My husband, it is just no use for us to quarrel, for we shall just have to make up with each other again. And therefore it is better that we stay made up, even as we are.

And Keturah was a wise woman, and I would that all women were as sensible as she.

## VERSE

### The Poem I Should Like to Write

THE poem I should like to write was written long ago,  
In vast primeval valleys and on mountains clad in  
snow;

It was written where no foot of man or beast had ever trod,  
And where the first wild flower turned its smiling face to  
God;

Where mighty winds swept far and wide o'er dark and  
sullen seas,  
And where the first earth-mother sat, a child upon her  
knees.

The poem I should like to write is written in the stars,  
Where Venus holds her glowing torch behind her gleam-  
ing bars;

Where old Arcturus swings his lamp across the fields of  
space,

And all his brilliant retinue is wheeling into place;  
Where unknown suns must rise and set, as ages onward  
fare—

The poem I should like to write is surely written there.  
No human hand can write it, for with a pen divine,  
The Master Poet wrote it—each burning word and line.

MARGARET A. WINDES.

### James, the Less

I AM JAMES, the son of Alphæus,  
Not one of the chosen Three;  
But I heard him say these words one day:  
"Let the little ones come unto me."

I knew not the mighty wonder,  
When he walked on the crest of the wave;  
But I know how he felt that evening  
As he wept at Lazarus' grave.

I did not see him transfigured  
On the Mount, in glory divine;  
But I ate with the Risen Master  
By the sea, when he said "Come and dine."

JOHN WILLIAM FRAZER.

# No Youth Movement for America

By Granville Hicks

WITHIN THE LAST MONTH the writer has had called to his attention three significant and unpleasant developments. In the first place, an organization of religious liberals in the colleges, after three years of striving to stimulate general interest, proposes to go out of business after its next annual meeting. In the second place, another youth organization, devoted to the cause of peace, has been forced to undertake serious retrenchment, and its officers are considering disbanding, though they will probably continue the fight despite lack of money and lack of general student support. In the third place, perhaps the most ambitious student movement in the country, launched seven or eight years ago, has suspended most of its activities.

Each of these three organizations hoped to become an American youth movement. Idealistic students saw the power and vitality of the youth movements abroad, and believed that it might be possible to capture the spirits of American students by appealing to them with a program that promised a better world. Each started out with the expectation of sweeping the colleges. Each came to the place where its highest ambition was to exert a slight leavening influence. Each is now forced to consider whether even as leaven its work has been valuable.

## ORGANIZATIONS CLOSING

Anyone who has followed these organizations knows that they are typical and that their leaders have been sincere, far-sighted, and for the most part capable. They have devoted time, effort, and thought to their work. In general they have not been hampered by older people, but have been free to meet the demands of youth. They have failed solely because the young people of America do not want a youth movement.

From a certain class in our colleges one would expect no support for these organizations or for any serious project. College has become fashionable, a pleasant way of spending four years. The country is filled with colleges where one can spend four years in dancing, drinking, athletics, and other amusements, without any more mental effort than is required by a few hours' cramming before examinations. The contacts are agreeable, the opportunities for enjoyment numerous, and the freedom from parental control gratifying. Even in the better colleges it is possible for a reasonably clever person, and many of these idlers are very clever, to get through with little memorization and no thought. After college the alumnus finds that his way is made easier in business, while the alumna has quite possibly already made certain of her marital future.

## NO SUPPORT FROM LIBERALS

Sometimes it seems as if young people of this calibre filled our colleges to the exclusion of all other types, but that is doubtless because they are so noisy. Nevertheless at least half our college population deserves this description, and that is enough to create a serious problem and to stand in

the way of any American youth movement. Nobody, however, expects to do very much with the idlers, and any one of the three organizations mentioned has pinned its faith on the other fifty percent. The disappointing fact is that the other fifty percent doesn't support liberal student movements either. Why?

It is hard to answer that question. Of course a good many perfectly serious and sober students aren't over-intelligent, which may explain something. But the intelligent ones won't join. Some of them are American Mercury liberals; that is, they take out their liberalism in poking fun at the booboisie. Others are cautious, even disillusioned. Others are busy, for college is an absorbing place. Others are fed-up on organization. It is a curious and complex mood that dominates these students, a mood which is hostile to organizations in general and to reform movements in particular. It is difficult to describe, and even more difficult to explain, but no one who is in contact with college students today can doubt that it exists and that it stands directly in the path of an American youth movement.

## DIFFERENCE FROM EUROPEAN YOUTH

There is one point that deserves consideration. In Europe many of the more significant youth movements have not been linked with a program of social reform, as have practically all the incipient youth movements of this country. The emphasis has rather been on creative living, particularly on the opportunities which recreation offers for a protest against a mechanized civilization. There has been nothing of the kind here. Underlying the free and easy play of the continental young people there lies a philosophy of protest, and that philosophy does not exist in America. Our machine civilization pays much too well, in particular it pays the young too well, and we are not likely to see a revolt against it. In fact, if there has been a revolt of youth in America, it is the revolt described by Judge Lindsey and Judge Van Waters, a revolt directed not against jazz but rather for more jazz. The time may come when commercialized recreation will pall on young people, and they will be forced to seek simpler and more creative forms of recreation. That will be the beginning of a revolt of youth, but there are no signs of it on the horizon.

There is no youth movement in America, and there is not likely to be one. On the one hand there seems to be no evidence of protest against our mechanized and commercialized mode of life, and on the other hand the organizations which based their hope on social reform have failed. Of course there is some chance that a new issue might unite the more intelligent students of the country, but if the question of peace in the years following the war could not shatter the indifference and antipathy to organization which we have described, what will?

Perhaps a youth movement is not desirable. The students who refuse to be organized are frequently seriously studying the problems of our day, and they are deeply concerned with their personal attitudes toward them. It is

quite possible that they are able to do deeper and better thinking than would be possible if they were involved in the work of organization. Moreover, some of them at least sooner or later link themselves with adult movements which espouse the ideals they hold. If they can do this and do do this, there is little to be said for an organization which receives its distinctiveness on the rather artificial basis of youth and age.

On the other hand, there is always a danger that the thinking which these students do will not be galvanized into conviction and action without the stimulus of some organization. There is also the fact that in not actively upholding

their beliefs they are encouraging the mass of ignorance and indifference in the colleges. In short, it seems that there is a place in the colleges for movements of protest, if not of revolt, though there may be some question whether these movements should ever be purely for the young. There is also a place for movements which will transcend college barriers, linking the students with other young people who have been denied the privileges of a so-called higher education. Yes, there is need for a youth movement in America, though it must be indigenous and not a mere replica of some European model. There is a need, but will there be a movement? Not for some time!

## Confession of Sin

By Bramwell Booth

*He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.—Proverbs 28:13.*

CONFESSION, the old saying has it, is good for the soul. It is more than "good" for the soul; it is essential for the soul. The whole idea of confession assumes a personal relationship with God. It is quite true that the confession of a wrong is sometimes required as between man and man, but first of all the confession of all sin of whatever kind is confession of that sin to God. The whole message of the gospel, whether in the words of Jesus Christ himself or in those of his apostles, is that a restoration of personal relations is possible, that God will receive into his favor his reconciled child. But unconfessed sin is an unbridgeable barrier to such reconciliation.

Many of the most gracious words and figures used in the scriptures have to do with forgiveness and reconciliation. "He is faithful and just to forgive us our sins;" "Who-soever believeth in him shall receive remission of sins;" "Repent and be baptised in the name of Jesus Christ for remission of sins." The joy of heaven itself is increased by witnessing the reconciliation of the Father and the sinner. It was to effect this great purpose that the Redeemer came. The name of Jesus implies salvation from sin—that is to say, salvation from actions which involve guilt, desires born of selfishness and rebellion. He came not so much to judge the world, as to save it from sin, and from the power of the devil by casting out indwelling evil, and reuniting men to God. Christ bore our sins in his own body on the tree that he might bring us to God.

But that reunion implies the confession of sin.

### UNCONFESSED SIN

Few things surprise me more, either in my public work or in my personal dealing with souls, than the evidences I meet of unconfessed sin. It would be no exaggeration to say that fully half the misery, uncertainty, and weakness I come across arise from this cause. The fact is, man's nature was not constructed to harbor evil. Sin is an intruder. Conscience, the fear of God, memory, man's very

instinct of self-preservation, all urge him to acknowledge what is wrong, to expel it, and to get rid of its sting. But men resist. They hide their sin, and thus make untold misery for those about them, and bring final ruin upon themselves.

The teaching of the Bible is perfectly clear on this matter. Confession is good. It makes for pardon. It helps towards resisting temptation. It gives humility and vigor to the soul. It is good, most of all, because it is the condition upon which God grants forgiveness. "Whoso confesseth and forsaketh his sin shall have mercy." "If we confess our sins," said the apostle, "he is faithful and just to forgive. . . . and to cleanse us from all unrighteousness." The old and the new testaments, patriarchs, prophets, and apostles unite in saying that the confession of sin is the way to forgiveness.

### PERIL OF THE HIDDEN

Unconfessed sin tends with terrible swiftness to destroy the soul. Evil grows worse by being hidden. It is with moral evils as with physical, they grow worse by being covered up. What a peril is hidden fire! What a scourge is undiscovered disease! If the fire were discovered it might be extinguished! If the disease were pointed out it might yield to some remedy! But while it remains hidden there can be no help.

And so with sin, without confession there is no salvation. The mercy of God is infinite towards us, and the sacrifice of Jesus Christ has provided a way of escape from condemnation. But we must plead "guilty" before God if he is to pronounce us innocent. We must acknowledge our rebellion before we can be pardoned and set free. The sin that we know and do not confess is the sin that is sinking us day by day nearer to hell. It does not signify much how sincerely we may wish to be saved, nor how deeply we may desire to do right unless we confess what has been wrong.

Without confession there can be no peace of mind. The soul with unconfessed guilt upon it is like the troubled sea; it can never rest! The conscience with unconfessed

sin upon it has a burden which nothing can take away. This is true of all men. It is not confined to murderers and seducers, to the inmates of prisons and penitentiaries, to those who spend their lives in devising and committing crime and fleeing from its discovery. It concerns all men, for all have sinned—people of all classes, of all ages; even the little child that stands before its parents, knowing the wrong it has done, feels it. Without confession there will be no rest. Unless the sin is out, it will never be cast out. David said that while he kept silence about his sin his bones waxed old within him, "For day and night thy hand was heavy upon me," but when he said, "I will confess my transgressions," then he was forgiven and at peace.

There is no denying the truth. It is written large, not only in the scriptures and in the history of mankind, but upon the hearts of the men and women around us. It is a fact of which human consciousness itself is witness. No amount of theorizing or of weeping, or of suffering, can get away from it. Confession is an essential part of repentance, and that not merely the confession of sin in general, but the confession of particular sins. God will be no party to the covering up business. He hates it. Without confession of sin his mercy cannot operate. Without confession there is no road to heaven. Without confession there is no hope in Christ.

#### UNCONSIDERED SIN

I know, of course, that the reason why many men do not confess is because they do not think about their sin. The subject is not pleasant, and they put it away from them. Nothing is more astounding to those who know the reality of evil, who see its terrible consequences in human life, than that multitudes of intelligent men should eat and drink, rise up and lie down, go out and come in, get their gains and spend them, and do it all as though they had no sin, as though indeed they had no soul. They leave God to himself, and religion to "faddists and extremists" like the Salvationists. Their sin counts for nothing to them—less than nothing. They do not think about it and therefore do not confess it, and so it is not forgiven.

Pride, no doubt, also has something to do with this silence about sin, at any rate in some lives. These men say that they are not like others. They do not gamble or drink, or blaspheme, or commit adultery, or cheat in business, or tell lies. They do the best they can. They pay their way. They are straight and decent. They are kind to their families. What more do you want? In short, what they really mean is that they have no sin to confess, and so confession has no place in their lives. They do not acknowledge their selfishness, their rebellion, their hardness of heart, nor their proud indifference itself, the very thing which withholds their confession—they neither confess these things to their fellowmen nor to God.

I see yet another class of people, the respectable, orderly folks, many of them church-goers or chapel-goers, leading decent, quiet lives. They do not frequent theatres, or very seldom. They are not found in the saloon or the race-courses. They are retiring people, careful, harmless, yet not without some sense of sin. Conscience is not altogether dead within them; it is still a reality. It wakes up occa-

sionally, shows vitality, and troubles them for a time. But they soothe it with promises and hopes. These people are just indolent. They are always intending that some day they will deal with this question of sin. They quite approve of the preaching of the gospel. They are even sympathetic with those who make desperate efforts on behalf of desperate sinners. They have a languid kind of satisfaction in knowing that salvation can effect such miracles as they hear from time to time are wrought in the Salvation Army. They are well-meaning, hoping people, but they never get beyond that. They never confess their sins, or cry shame upon themselves for that greatest sin of all, leaving God out of their lives, refusing his demands, turning aside from the offers of his mercy.

Yet all the time the apostle's words are ringing in our ears: "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." And the solemn message of the ancient teacher is still sounding out its great warning: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Forgiveness waits upon confession, and only by forgiveness can sin be disposed of. If one man does another an injury, the injury remains until the sufferer forgives it. It cannot be disposed of by compensation, either in terms of money or service. The wrong has been inflicted upon the sufferer, and it remains upon him until he himself parts with it, expels it from his mind by the act of forgiveness. So, too, with God, only by forgiveness can he banish wrongs against himself. Punishment will not dispose of them, nor can ritual and sacrifices.

And yet forgiveness is his own high prerogative, his own gift, and has never yet been withheld and never will be withheld from any sincere soul. May you find this so; if you do, then your way will open to serve as well as to enjoy him, and your song will be:

"Redeemed from guilt, redeemed from fears,  
My soul enlarged, and dried my tears,  
What can I do, O Love Divine,  
What to repay such gifts as Thine?"

#### God

THE HEAVENS are telling the glory of God,"  
So sang the ancient bard.

God is glorious.

"I believe in God the Father almighty,"

Such is the theologian's creed.

God is an almighty Father.

A Being who is infinite in wisdom and power,

Is the contribution of the philosopher.

God is infinite.

Omnipresent, omnipotent, everlasting—

Still we are hungry to know

What God is like.

Jesus understands and says,

"He that hath seen me hath seen the Father."

God is like Christ.

And we are satisfied.

ETNA DOOP-SMITH.

# What Is a Baptist Church?

By Elmer William Powell

**UNBELIEVABLE!** But it is a fact: a Baptist church has never been defined. An attempt will be made at the northern Baptist convention which meets in Washington, May 25-30, by the group that has disturbed the sessions of the convention for the past five years, to define a Baptist church as one "accepting the new testament as its guide, and composed only of baptized believers, baptism being by immersion."

Thousands of churches have been recognized by local councils as Baptist churches and these have been accepted as such by local associations and yet there has never been a definition made that describes a Baptist church. Baptists have no machinery for making definitions and churches vary in doctrine and practice through the centuries.

Recently, in Chicago, the president of a conservative theological seminary proposed the following definition: "A local Baptist church is a group of personal believers who accept the lordship of Jesus Christ the son of God and the authority of the scriptures, who are organized for the purpose of carrying out the great commission, namely, to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all things whatsoever he has commanded."

## A DEFINITION THAT DOESN'T DEFINE

The difficulty with this "definition" in reference to a "regular" Baptist church is that it is equally true of a church of the Disciples, of churches of the Primitive, United, General, Separate or Seventh Day Adventists, of Bullockite, Dunker or Pillar of Fire churches, of the Church of God, Mormon, River Brethren or Duck River churches, of Christadelphian, Mennonite or any church of the immersion-baptism group.

A witty president of a college, out of wide experience and observation, would define a Baptist church "as one that will receive any person who consents to be immersed and will continue to retain such person in full membership so long as the person continues to contribute to the financial support of the church."

Inasmuch as Baptist churches have varied in doctrine and practice, and have published confessions of faith but never any creeds, and have throughout their history maintained the independence and supremacy of the local church, how has it come to pass, after centuries of freedom, that Baptists face the possibility of having a church defined? The reason is an attempt to exclude the Park avenue church of New York. But the Park avenue church is following the line of Baptist faith and in the area of the northern Baptist convention there are hundreds of churches which now practice open membership and hundreds of others will do so. Formerly all northern Baptist churches rigidly practiced close communion but now it is rare. And what happened in the change from close to open communion is happening to baptism.

Letters of other communions are accepted as a full recognition of the Christian brotherhood of churches. The Park

avenue church leaves, like English Baptists, the immersion problem to the conscience of the individual. As a matter of fact the younger men in the ministry are moving toward open membership and carry forward our Baptist genius. They are the true sons who insist on the "faith of our fathers."

Neither history nor common consent has settled what constitutes a Baptist church. In different ages and in different countries there are differences in beliefs and practices in many particulars. Among Baptist churches there is no way to settle anything by authority. Individuals and individual churches with the same Bible and the same enlightening Spirit have as a matter of fact interpreted the mind of Christ differently, and this difference extends even to the question as to who is eligible to membership in a Baptist church.

"Many pastors have had their sense of spiritual propriety shocked by having to insist on immersing persons whose hearts were not in the act, but who submitted to it, not from any sense of loyalty to Christ, but solely because they looked upon it as a rule of a Baptist church. They come to the Baptists chiefly in order that their family might be united in work and worship. To prevent this anomalous situation a number of Baptist churches have adopted some form of open-membership. Or, as some pastors have put it, they have placed baptism not at the door of the church 'but on the altar.' That is, unless baptism can be regarded by the Christian in the light of a voluntary and personal consecration, it would better be left for further light and instruction."

## THE LOCAL CHURCH

Baptists of the most diverse theological views hold in common the theory of the independence and self-government of the local church. Indeed all parties in the Baptist fold shout it from the house tops. How strange it is that the Baptist Bible union, speaking in the name of sacred liberty of the local church, and denouncing the northern Baptist convention for the alleged exercise of central control over the local churches, has made the most extreme attempts to impose creedal and ecclesiastical control over the local church! Both the fundamentalist and the Bible unionist have loudly proclaimed that Baptist conventions are "purely missionary bodies, having no ecclesiastical functions whatever," yet they attempt to use the convention to force a creed on the denomination and drive out all dissenters. "The Bible union has organized its own missionary society. Some have announced their withdrawal from the missionary work of the northern Baptist convention, yet they retain technical membership for further agitation of doctrinal and ecclesiastical questions. They declare themselves *out* for the purposes for which the convention exists, but *in* for purposes for which the convention was never designed."

Our American Baptist fathers, descendants of Roger Williams who, like Abraham Lincoln, refused to be organ-

ized, stoutly opposed missionary societies fearing that they would assume prerogatives of the local church and attempt to control or coerce the local self-governing church. There are hundreds of churches in the area of the southern Baptist convention that refuse to cooperate in anything. They are jealous of their freedom. In the attempts of the fundamentalists to force a creed on the churches by a majority vote with packed conventions, are not the fears justified? If a convention by a majority vote has the right to define a church, has it not the same right to define its faith? What has become then of the loudly heralded principle of local self-government?

The framers of the constitution and by-laws of the northern Baptist convention took the utmost care to avoid anything that might be construed to mean that the convention could ever act for the local church in any matter that violates the principle of church autonomy. Membership in the convention was deliberately defined to include any Baptist church in the United States which cooperated in the financial support of at least one of the cooperating organizations.

The descriptive word "regular" was dropped. In the merger with Free Baptists which brought many churches practicing open membership, together with their schools and funds and missionary and philanthropic work, it seemed most happy indeed.

For the convention to define a Baptist church as one "accepting the new testament as its guide, and composed only of baptized believers, baptism being by immersion," as the fundamentalists now prefer shall be done, would break faith with the Free Baptists with their open membership churches and lead directly into the courts. There is no doubt about what will happen if these churches are excluded after we have accepted their property and funds.

Nearly a score of years ago, conferences were held between Baptists and Free Baptists with a view to merging these bodies. In a session of the Baptist congress, 1907, devoted to the merger Rev. F. M. Goodchild made these broadminded, liberal utterances: "There will be no effort to compel any sort of uniformity. Insistence on conformity has always been the father of nonconformity. Religious tyranny is the fruitful mother of sects. We should demonstrate in our union that liberty promotes unity. *The basis of union could not be creedal* . . . The Lord Jesus alone must be the object of our united allegiance. His new testament must be our sole confession of faith."

Alas! Dr. Goodchild has become president of the Baptist fundamentalists, and was chairman of the committee to investigate the colleges and theological schools after voluminous charges of heresy. The attempt to define a Baptist church is for the purpose of excluding the Park avenue Baptist church and this simply means Fosdick.

## British Table Talk

London, March 16

THE DISCUSSIONS at Geneva have excited bewilderment and something akin to despair. The story of intrigue, bluff, threats, bargains, backstairs influence has reminded us that if the old order changeth, it changeth very slowly. In fact nothing quite so bad as this was known at the Algieras conference

### Geneva, or the Old Order Changeth—Slowly

before the war; if it were as bad, we were not permitted to know it. There has been no change in the mind of this country since I wrote

last. At the present moment there is a strong feeling of anger against Sir Austen Chamberlain, who is accused of having compromised Great Britain in his conversations with the French premier. Mr. Wickham Steed gives a circumstantial account of the negotiations by means of which Sir Austen was induced to promise his support to Poland. There are some who are not disposed to question the claim of Poland if it is not pressed now. Others—among them the Manchester Guardian—accuse Poland of being the only European power which is deliberately in default with the league. It is now over five years since Poland seized Vilna in defiance of an award of the league, and on this ground there seems reason at least to consider closely the claims of this country before it is admitted to the council. But the whole scene at Geneva has damaged the league more than anything since its formation. The revelation may do good if the friends of the league everywhere see their task more clearly and learn how hard it is to win peace. "The league spirit alone can cure the diseases engendered by departures from it; and even should the present Geneva meeting end in failure—which is not necessarily a foregone conclusion—the duty would devolve upon all the peoples that care for peace not to allow the achievements of the past six years to be wrecked in the first big storm that has blown up on the lake of Geneva." These are not the

words of any emotional advocate of the league; they are from Mr. Wickham Steed, for years the editor of the Times and without question one of the first publicists in Europe.

\* \* \*

### The Coal Report

The coal report came out according to plan. It is admitted to be a brilliant achievement. Those who are not ready to confirm its recommendations are loud in praise of the analysis of the problem which it offers. As soon as it was published it became a chief seller, but before opinion upon it could harden on one side or the other, Mr. Baldwin like a wise man had an interview with both sides and pointed out how much the future of British industry depended upon the handling of this report. There has been a marked sobriety in the language used concerning this document. The men chiefly concerned are busy studying it, and there is at least some ground for hope that the report will provide a meeting-ground for both the miners and the mine owners. In many of their recommendations the commissioners agree with the positions taken by the miners; they advocate the taking over of the mineral royalties by the state; they believe that much may be done through the more economical working of the pits; they are against the continuance of pits which cannot be worked at a profit and lower the standard of payment. They are against any extension of hours. Broadly speaking, they take up much the same position as that advocated by the liberals who two years ago published a scheme for dealing with the coal-trade. It has taken two years, and all the losses suffered during that time, to bring these suggestions into the range of practical politics. Two years ago they might have been adopted without any necessity for reducing wages; the real difficulty in this report is that if the subsidy is to be discontinued—we shall have spent £20,000,000 upon it—and the

other measures are to be taken, for the time being in some parts of the country the miners will receive less wages. That is the great stumbling-block. But everyone agrees that the report presents the situation in the coal industry clearly and scientifically. It shows a possible way out; whether that is taken or not depends upon the results of the hard thinking now proceeding.

\* \* \*

#### Dr. Landes Passes Through London

A few of us had the pleasure of meeting Dr. and Mrs. Landes, who are on their way to South Africa. Dr. Landes is to visit the churches of South Africa as far north as Pretoria, in the interests of Sunday-school work; he is the trusted leader of the international Sunday-school work; he hopes by his visit to give encouragement and guidance to the South African churches. Dr. Poole and Mr. Arthur Black, Sunday-school leaders known throughout the Sunday-school world, invited a small company to hear Dr. Landes and wish him godspeed. It was interesting to learn that already arrangements are being made for the world's Sunday-school conference at Los Angeles in 1928. Among other facts Dr. Landes mentioned that a delegation of 2,300 Japanese Sunday-school workers were to be present and were promised a specially hearty welcome at Los Angeles. He painted the beauties of that place in such glowing colors that it would be hard for any who could be present to stay away. It was interesting to hear more of the growth of the protestant Sunday-schools in South America and of the way in which it seems probable that there will be cooperation between the international and the national interests in this work. It is a significant fact that the same problem is to be met whether in political, industrial or ecclesiastical affairs—how can we secure the international without sacrificing the national?

\* \* \*

#### And So Forth

Some weeks ago I mentioned that a certain book, which I did not name, had exceeded all the bounds of decency. There is no need now to conceal the name of the book lest one should advertise it; it is "The Cantab," by Mr. Leslie Shane. It has been proceeded against in the courts but meanwhile its author—under the strong pressure of the Roman Catholic authorities—

has withdrawn the book. He is a distinguished Romanist, and we can respect the spiritual guides of his church for using their powers of discipline upon this writer. Something will have to be done if such books can be put before the public by writers of repute and above the names of honorable publishers. No one wants to establish a court of prudes, but if communists can be haled before the courts for threatening the stability of the state, it should not be permitted to writers to pander freely to the prurient and the libidinous. . . . It is a stirring time in the athletic world. Next Saturday at Twickenham, England plays Scotland at rugby football. On the 27th there is the boat race, and a little later the final for the association cup at Wembley. There is a marked revival in rugby football, partly on the ground that it is entirely free from all professionalism. (I wish I had a ticket for Twickenham!) . . . The free church council is meeting at Llandrindod Wells this year under the chairmanship of the Rev. H. Elvet Lewis, the chief bard of Wales. One marked feature is the presence of certain eminent continental protestants, among them Dr. Deissmann and M. Fuzier; their names carry one back to Stockholm, where in the conference of life and work they played notable parts. I can recall the gallant M. Fuzier addressing the company in the Guild hall when the municipality of Stockholm were entertaining the guests to dinner. At the Congregational union, I believe, other continental speakers will be present, including M. Merle D'Aubigne; I wish someone would bring over M. Gounelle. . . . Dr. Sibree, the retired L. M. S. missionary, is 90 years of age; he still writes and speaks and prepares maps; in Madagascar he was the great architect in the early days of the mission, but he became no less the leading authority upon the plants and animals of the island. . . . Much preparation is being made for the international conference on African education to be held in September in Belgium near Ostend. . . . There is a remarkable story in "The Task of the Christian Church"—the admirable survey prepared by Dr. Cochrane and his staff. The blood-feud is still a fact in Albania. As late as 1921 a Moslem priest had occasion to kill a man against whose family he had a blood-feud. As the man was his parishioner, he afterward conducted the funeral ceremony!

EDWARD SHILLITO.

## The Book World

### Science and the Modern World

FOR YEARS we have been deluged with the affirmations of pious scientists and liberal religionists that there is no conflict between science and religion. These affirmations have had their value in quieting anxious hearts and they have had in them a measure of truth. But just as the diplomats become most voluble in their assurances of friendship when relations between nations are most obviously strained, so there has been an insistence about these assertions which tempt the wary observer to suspect that all is not as well between science and religion as the optimists affect to believe. Most of the religionists who wanted to believe in the permanency of the peace between science and religion were not scientists and the scientists who had similar opinions seemed to lack an adequate metaphysics to justify their position. That is why Professor A. N. Whitehead's recently published book, *SCIENCE AND THE MODERN WORLD* (Macmillan, \$3.00), in which a scientist who is also a philosopher discourses upon the relation of science to the ethical and religious interests of mankind, is being hailed in many quarters as well nigh epochal. Here is an analysis of the fruits of modern science which gives those who are interested in the ethical and spiritual life of man more than the dubious satisfaction that they are chasing phantoms which are justified by necessity rather than by reality.

Beginning with the seventeenth century Professor Whitehead traces the advance of modern science and analyzes the atmosphere of materialism which scientific discoveries inevitably created. In this atmosphere religion might fight a brave battle for values which did not seem to be comprehended by scientific descriptions of reality, but it could not divest itself of the psychology of defeat. Idealistic philosophies, derived from the problem of knowledge, somehow failed to shatter the assurance of scientific materialists and religious conviction could hardly rise higher than the baffled defiance of Tennyson's poetry.

The fact that science has finally resolved matter into energy has been eagerly pounced upon by harassed defenders of the faith in the belief that the concept of energy would resolve the antinomy between matter and mind. But this was a false hope. For mind as well as matter was reduced to energy and nothing was accomplished to justify the idea of freedom in a deterministic world and the idea of purpose in a blind world. The net result of this development was simply to substitute a mechanistic for a materialistic conception of the world. Religion may insist on the validity of experiences which justify such abstractions as freedom, purpose and God; but, to quote Professor Whitehead, "Nothing within any limited type of experience can give intelligence to shape our ideas of an entity at the base of all actual things, unless the general character of things requires that there be such an entity."

Aristotle found it necessary to complete his metaphysics by the introduction of God as a prime mover. Modern science has manifestly destroyed the necessity for positing such a prime mover; but a new necessity for God in the metaphysical system has been discovered—for God as the principle of concretion. Any concept of God validated by metaphysics must inevitably prove inadequate for religious needs. Religious and moral experience must supply the details of the picture.

The contribution which Professor Whitehead seems to make to the solution of our modern religious problem is the recognition of both the metaphysical validity of the concept of God and the moral inadequacy of any purely metaphysical concept. Here is a scientist insisting on the one hand that religious conviction is philosophically respectable and on the other hand that it is not bound by the metaphysics which supports it. Is not this exactly the emphasis which modern religion needs to rescue it from defeat on the one hand and from a too costly philosophical victory on the other? "Religion," says Professor Whitehead, "is the vision of something which stands behind, and within, the passing flux of immediate things, something which is real and yet waiting to be realized; something which is a remote possibility and yet the greatest of present facts; something that gives meaning to all that passes and yet eludes apprehension; something whose possession is the final good and yet is beyond reach; something which is the ultimate ideal and the hopeless quest." In addition to such a contribution as this, there is a remarkable enlightening historical analysis of the modern scientific world and a convincing portrayal of the moral and cultural inadequacy of the world view which modern science has created. It is hard to read such a searching and embracing volume and not exclaim, A Daniel come to judgment!

REINHOLD NIEBUHR.

## The Apostolic Message

AFTER REVIEWING several recent books about Jesus, I still have on my desk nearly a dozen new books dealing with his life, his message, and his significance for the modern world. Surely it is something more than the stubborn persistence of a tradition that makes his personality and teaching a theme of such perennial interest. Foremost in importance in this group is Professor Benjamin W. Bacon's *THE APOSTOLIC MESSAGE* (Century Co., \$3.50). While the name of Jesus does not occur in this title, the work is explicitly an attempt to discover the essential and formative factors in his teaching by finding the central elements in the teaching of those who were his earliest interpreters. The author states his purpose thus: "In the present volume we are seeking to establish by historical inquiry, how the gospel was originally understood, what is comprised; in other words, what really constituted from the beginning the apostolic message." The real gospel will be found, naturally, by going back to the period before it had been encumbered and complicated by the accretions of subsequent ages and modified by the influences of extra-Christian thought. "The essentials are to be found, if at all, in the simplest beginnings."

But how far back must we go to find those "simplest beginnings?" How close to the origin must we get to know how the gospel was "originally" understood? At the outset the author reveals his conclusion that the gist of the gospel is the doctrine of the atonement. "Whoever will glance at the shelves containing the literature of nineteen centuries interpreting this doctrine, from Origen to Anselm, and from Anselm to the dean of Carlisle, whoever observes what occupies the central place in the creeds of Christendom, will need no further demonstration that the atonement has *always* been the central doctrine of Christianity." But "always" is a very comprehensive word. There can be nothing before that which has always been. Granting that the dean of Carlisle represents the last word on Christian doctrine, is it so sure that Origen represents the first or that the earliest creed represents the earliest form of Christianity? I imagine there is need of a good deal of further demonstration, and Professor Bacon evidently thinks so too, for Origen and the creeds so obviously do not express the religion of Jesus in its simplest form that most

of his argument deals with the teachings of Paul and Peter and James.

This is certainly coming closer to it. But is even that close enough? Personally, I think not. Wherever Christianity is found actually existing as an historical phenomenon, however "primitive," it is found subject to those influences which were dominant in that particular environment. If we had—as we have not—a precise transcript of the view of Christianity entertained by the very first Christian, we would not have pure and essential Christianity unmixed with extraneous elements. We would have only the earliest form of historical Christianity, which might, and doubtless would, contain many factors which were not "essential."

Professor Bacon's book is a work of amazing erudition in which a ripe scholar who is not only modern but, in some respects, rather a pronounced modernist defends the doctrine of blood-atonement as being the essence of the gospel. In his final chapter—almost, as it were, in a foot-note—he undertakes to interpret this doctrine, in terms intelligible to the religious consciousness and the moral sense of today. He organizes his conception of Paul's system about the two sacraments, baptism and the Lord's supper, in which two "ritual observances" the primitive church enshrined the two concepts of life in the spirit and justification through the grace of a risen Lord. He realizes as well as anyone can that Paul's theology was in no strict sense primitive, and says that "we must look for something corresponding to both elements of Paul's system of Christian thought, his doctrine of life in the spirit as well as his doctrine of justification by faith, in pre-pauline Christianity; and he finds that "all the gospels reflect the same fundamental vision."

Most modern scholars, I imagine, will experience some shock of surprise at some of Professor Bacon's positions; indeed, at his chief position. But none of them will read his book without a profound respect for the scholarship which underlies it and a sense of obligation for the penetrating insights and the illuminating comments with which almost every page abounds. Even those who do not accept his main conclusions will value his details as a treasury of scholarly material.

## Colonel House, and Others

IT IS SCARCELY an abuse of language to apply the term "great" to *THE INTIMATE PAPERS OF COLONEL HOUSE*, arranged as a narrative by Charles Seymour (Houghton, Mifflin, 2 vols., \$10.00). This collection of material is remarkable in several respects. To begin with, of course, Colonel House occupied a unique position during some of the most crucial years of the world's history. If ever a man had a box-seat for the great drama, it was he. Some would even say that he occupied the prompter's box. In truth, he was upon the stage, influencing the dialogue if not audibly participating in it. Then he had the remarkable foresight and industry to keep very complete records. He not only preserved the letters which he received and copies of those that he sent—almost anyone would have done that—but every evening over a period of several years he dictated to his secretary a full account of the day, including both its events and the substance of the conversations which he had had. This is a great body of source-material for the history of the period. Perhaps most remarkable of all is the fact that he deposited this material in a great university library (Yale) and authorized its use by a skilled historian while the events are still fresh in the memories of men. The critical skill which Professor Seymour has employed in the editing of the material gives the work a value far beyond that of the conventional book of memoirs. There is not space here to reproduce or even to comment upon any of the vivid portraits which he paints of the men who were the leaders in international affairs during the years leading up to 1917. Not least interesting is the picture of Colonel House himself as revealed in what he writes and in what the editor tells us about him. In these volumes the record is brought down only to the point of our entrance into the war. Presumably—and it is to be hoped—one or two other volumes will follow.

A brilliant and reliable summary of the past two years of diplomatic history is given in *FROM DAWES TO LOCARNO*, by George

Glasgow (Harper, \$2.50). The Locarno idea gives promise of coming nearer to striking the right trail than any other effort toward international amity. This is a study of the rise of that idea and the events leading to the conference. Austen Chamberlain is placed on a pedestal for general admiration; the author half confesses that he put him there to keep him from receding from the lofty ground which he took at Locarno.

An amazingly complete and encyclopedic collection of facts and data about everything that men have thought or done during the past year is contained in *THE AMERICAN YEAR BOOK, A RECORD OF EVENTS AND PROGRESS FOR 1925*, edited by Albert Bushnell Hart and William M. Schuyler (Macmillan, \$7.50). Its range is from statistics on strikes to the latest research in Hittite inscriptions. It covers history, government, taxation and finance, economics and business, social facts, forces and enterprises, pure and applied science, literature, education and scholarship. Such comprehensiveness combined with the highest attainable degree of accuracy is made possible by the cooperation of fifty-five learned societies and an army of expert collaborators. It is not a book; it is a library—a two-inch shelf on 1150 pages.

Among the accepted bogey men of the chambers of commerce is Scott Nearing. Mr. Nearing once taught economics in the University of Pennsylvania, but his taste for figures led him into regions which the conscript fathers of that community thought were out of bounds. So he has been a good deal of a wanderer on the face of the earth ever since. Frequently he has attained the eminence of being debarred from public halls, or from campuses, or from women's clubs. To the worshippers of the status quo he is anathema. After reading *DOLLAR DIPLOMACY* (Viking Press, \$2.50) it is easy to see why. Here Mr. Nearing, in association with Joseph Freeman—the man recently chosen to attempt to resurrect the Masses—tells the story of American foreign policy since approximately the period of Philander C. Knox. That is, he tells the story as he sees it. It is not what might be called an essay in idealism. The service motive that we are told is the rod and staff of the big American business man does not exactly leap at the reader from every page. But it will be a hard book for Mr. Nearing's opponents to refute. It is written in excellent temper, and jammed with figures and quotations from government and other authoritative sources. For the man who has a suspicion that all may not have been sweetness and light in American policy in Mexico, China, the Caribbean and elsewhere, a book like this will come as a disturber of conscience.

If asked to name the most typical American—at least before Roosevelt, to avoid controversy—many would name Jefferson, and they could make a strong argument for their faith. The latest and I think the best life of this typical American is the work of an Englishman—*THE LIFE AND LETTERS OF THOMAS JEFFERSON*, by Francis W. Hirst (Macmillan, \$6.00). John Morley, himself deeply versed in things American and a keen critic as well as a master of biographical writing, encouraged the author to his task. It is a dignified and scholarly work, judicious, discriminating, appreciative of the problems of America in colonial and early republican days, and bringing the spirit and temper of Jefferson to bear upon the present problems of Europe and America. As a notable addition to the English contributions to the understanding of America, the comparison with Bryce is inevitable—and it does no discredit to Bryce. Hirst uses some materials which would have not heretofore been available, including some of Jefferson's letters. He notes the influence of George Wythe, who had the amazing luck to have Jefferson and John Marshall as students in his law office and later Henry Clay as his secretary. Jefferson's liberalism was not merely temperamental, but was backed by deep study and wide reading as well as profound conviction. It is proper for the author, as an Englishman, to point out the fact that the policy of George III toward America was not that of the English people, who were not his fellow-tyrants but the colonists' fellow-sufferers from his tyranny.

John Drinkwater's *THE PILGRIM OF ETERNITY: BYRON—A CONFLICT* (Doran, \$5.00), ought to exercise some influence in stemming

the popular tide of romantic, sensational and novelistic biography. The rather bizarre title, the precise significance of which I have not yet quite fathomed, might lead one to expect the worst. But behind it one finds the best. It is a notable biography. Compared with Barrington's "Glorious Apollo," the latter becomes merely an iridescent bubble, and rather a tawdry and soapy one at that. It is, of course, not easy to resist the temptation—too strong for Barrington—to write a sensational romance when dealing with Byron. Drinkwater meets this temptation squarely by devoting his first seventy pages to the great scandal, which he treats as a simple matter of historical research, and in regard to which he brings in a Scotch verdict of "not proven." That matter disposed of, he starts at the beginning and tells the story of a remarkable life and a remarkable talent which still, one feels, was not quite remarkable enough to have won the prestige that it even yet enjoys if it had not been backed by an unusually forceful personality.

Speaking of poets, I have not yet reviewed Nathalia Crane's *LAVA LANE* (Selzer, \$1.50), and delay here is unjust and ungenerous, for part of Nathalia's stock in trade is the fact that she is only eleven years old, and every month she is getting older. I am in perfect agreement with those critics who say that her work is too good to be judged in relation to her childish years, yet it is impossible to avoid it. The psychological problem of how, at her age, she got her vocabulary and her concepts and what they mean to her, is as interesting as the critical problem of evaluating her work for what it is independent of her age. As to vocabulary, half a dozen consecutive pages show sarcenet, sindon, odalisque, tamarrind, accolade, blastoderm, barracoon. As to characters she has a bent for sweeping surveys of the centuries. Here within a brief space are Phryne, Thais, Abishag (about whose relations with David the precocious author is sophisticatedly skeptical), and "gearless Godiva." She is rather obsessed with the idea of nudity, as in "The First Reformer." There is a keen, though whimsical, satire in "The Making of a Saint," an extraordinary study of hereditary sin in "The Hangman's Boy." Her undoubted gift of phrase occasionally leads her into forced phrases little akin to their context, or to the filling of a line or the matching of a rhyme with an extraneous image or a merely pleasant sound. But older poets do that, too.

One is under no obligation to like the work of F. Scott Fitzgerald, or the society which it depicts, but he depicts it sharply, outside and (especially) inside. Not as a whole, but in bits and aspects, which may or may not be representative of anything but themselves. His new volume of short stories, *ALL THE SAD YOUNG MEN* (Scribner, \$2.00), is less obviously melancholy than its title might suggest. It has a peculiar vein of irony and satire which is shot through with humor—as, of course, all good satire is—but which nevertheless has a good deal of bite. As for example in "Absolution." It becomes more and more apparent that his popularity is not the result of a mere whim of the public, but rests upon substantial merit.

Readers of "The Broad Highway" will know exactly what to expect in Jeffery Farnol's *THE HIGH ADVENTURE* (Little, Brown, \$2.00). There is eighteenth century London and the English countryside, sword-fights, moonlight and skulking figures in the shadows, intrigue and blood-letting, a beautiful blond English villain, a wonderful dark French villain, a lovely heroine, an ugly but admirable hero, and a miraculous police officer. It is a good cast, a good story, and a style that is all his own.

*THE CROOKED CROSS*, by Charles J. Dutton (Dodd, Mead, \$2.00), is a murder-detective story which turns upon a new motive—the crazy wish of a fundamentalist preacher to put a scientist out of the way before he publishes certain discoveries which, it has been announced, will absolutely prove the evolution of man from lower animals. If this is intended as modernist propaganda, I call it hitting below the belt and suggest that those who inquire whether the fundamentalists "play fair" should take cognizance of it. But as fiction it is not bad; and even at the worst, the preacher would not be the first who thought he had to protect God's truth by building a wall of falsehood or violence around it.

Homer Croy's *THEY HAD TO SEE PARIS* (Harper's, \$2.00), is a rollicking, wholesome tale of a newly rich Oklahoma millionaire whose wife and daughter wanted to get atmosphere and background. A brief description of the characters and a synopsis of the episodes would seem as hackneyed as anything could well be,

but the author gets some fresh effects with old materials, and Pike Peters comes to seem a pretty real individual before he gets through, and in the end one thinks quite well of Clearwater, Oklahoma, as compared with Paris and the American expatriates who live there.

WINFRED ERNEST GARRISON.

## CORRESPONDENCE

### From the President of the Better Government Association

(See editorial on page 439)

EDITOR THE CHRISTIAN CENTURY:

SIR: It is, indeed, surprising and little short of disgusting to find such a publication as *The Christian Century* giving credence and currency to the fabrications of a notorious morning newspaper which has been more than once severely criticised by you for its continued perversion of truth. It would be difficult to compress more untruth into a paragraph of the same length than that contained in the paragraph relating to the Better Government association of Chicago in your editorial of last week on "The Church and Reform." You say,

"There seems to be no question but that, in an effort to secure funds, the officers took a large sum of money—refusing anything but cash—from a notorious gang politician, carefully deposited the cash to the personal account of one of their officers, then rechecked it into their treasury in such a manner as that its origin could not be traced, and finally spent it—all without the knowledge of the board of the organization itself, let alone of the public! Chicago's underworld, now that this comes to the light, howls with glee. It is unthinkable that a thing of this kind could have happened had there been insured adequate examination of and publicity for the finances of the body thus self-embarrassed."

The "question" in the case is coincident with the credibility of the generally discredited newspaper that invented the story upon which you rely for your facts. But in stating that the officers took money from the politician, deposited the cash to the personal account of one of their officers, then rechecked it into their treasury in such a manner as that its origin could not be traced, you go farther even than the depraved portion of the Chicago press.

It seems impossible that the author of the editorial could have been ignorant of the statement issued by the executive board of the association on March 9th, the published communication of the president of the association on March 12th, or the action of the Methodist preachers' meeting on March 15th, after listening to the report of a committee of eight appointed by the meeting, to whom all the books and records and every voucher, check and other evidence of receipt or payment were offered. Had the writer been disposed to be fair to the association he would at least have stated that the officers of the association said that the money was not contributed to the Better Government association at all, but was given by the politician from time to time to a friend who happened to be a member of the Better Government association for use in an independent campaign for states attorney, in which the association and other organizations were interested, and that the gentleman to whom the money was given deposited it himself and later turned it over to the association in various sums because he believed the association would use the money for the purpose for which it was contributed more wisely than the headquarters committee of the independent candidate.

Common fairness on the part of even an impartial writer would have required that he should have stated what has been widely published as a fact that the officers' statement made it clear that no commitments whatever were made in this or any other case of contribution; that neither the association nor any officer as such had any dealing with "the notorious politician"

and that every dollar received for the campaign expenses were used for that purpose. And any impartial writer would not have failed to refer to the public statement of the executive board of the association that it was "willing to submit a complete and unreserved audit, and any desired information as to expenditures, to a fair and impartial committee appointed by the president of the Chicago association of commerce, of the commercial club or any responsible non-partisan civic organization."

Any fair discussion might have made some reference to the resolution of the Methodist preachers expressing their "confidence in the purposes and motives of the officers and executive board of the Better Government association and in their ability to institute reforms and to adjust the conduct of the association from time to time in harmony with the best interests and high standards of the cause which they represent." These resolutions were adopted after an investigation by a strong committee, some of whom had previously criticised the association harshly on account of the falsehoods published by the sensational press among which was the ridiculous falsehood, repeated by you, that checks were refused. Since your editorial seems to advocate publicity, allow me to say that the politician you mention never made any statement regarding the matter except that he had "a bi-partisan arrangement with the Better Government association." Upon the publication of this statement, the gentleman who received the funds, who is a lawyer of high standing and an exemplary citizen, voluntarily came forward and frankly made a report of the whole matter. It was his simple statement indicating an effort to give out the truth that was perverted into the malicious story which you have repeated in your editorial. Let me say emphatically that when the truth is told there was no impropriety whatever in the acceptance and use of the funds by the Better Government association.

I can imagine how the underworld will "howl with glee" when its official publication quotes your editorial which, after doing what it can to discredit the only two popular organizations to which the decent citizenship of Chicago look for efforts to improve conditions in Chicago, concludes with the pious platitude that "Christ must reign in the social order."

Your conclusion that the association is "self-embarrassed" is as erroneous as your statement of facts. Out of its thousands of members there has been but a single resignation. There has been no resignation among the fifty-five members of its board. And its membership receipts for the present month have increased.

Chicago.

THOMAS E. D. BRADLEY,  
President Better Government Association.

### Mercier Honored in Russian Church

EDITOR THE CHRISTIAN CENTURY:

SIR: We often hear of the exclusiveness of one church or another, and in the past few years some of our liberal writers have specially belabored the narrowness of the church of Russia. An incident from yesterday's service in the Russian church here will perhaps be illuminating. Toward the close of the service the bishop made a brief address from which the following words are quoted:

"May I be permitted in this sacred place to make grateful remembrance of the late Cardinal Mercier. . . . His whole activity was penetrated with the purest Christian love. Nowadays much is said about the union of churches, and in this regard Cardinal Mercier was one of the best sons of the church

of Christ, universal. A Catholic bishop, he never recognized the slightest difference between aid to Catholics and non-Catholics. All the needy were alike near to his heart. We Russians should be ungrateful if we did not remember him in our prayers to our common Father in heaven."

The bishop then proceeded with the brief ritual of memorial which may be included in any Orthodox service, but is usually used for orthodox persons only. The response of the congregation was most hearty.

In how many protestant churches in the United States, I wonder, was the illness and passing of the great Roman Catholic statesman mentioned?

Secretary Student Department, Y. M. C. A. DONALD A. LOWRIE.  
Prague, Czechoslovakia.

## Canada's Church Situation

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a subscriber to your paper for a number of years and have found many very excellent things in it. And for the most part I have found it to be fair insofar as it was in possession of the facts. But why it persists in misrepresenting the church union situation in Canada I cannot understand. I am enclosing for you some cold facts and figures compiled by the moderator of our church.

Belleville, Ontario.

R. G. STEWART.

[ENCLOSURE]

"Church union" has given Canada many new things. It has given a new "denomination," unlike other denominations in that it seeks to build itself up at the expense of the others. It has given us a new theology, changeable at any time at the will of its leaders. It has given us a new morality, which seeks to confiscate sacred trusts, disregards ordination vows and fails to keep covenant, agreement and pledge. And now church union has given a new arithmetic; for its official statement over the signature of its moderator has been recently widely published, in some cases with huge headlines: "Two-thirds of the Presbyterian church voted for union"; "Seventy per cent. of Presbyterians voted for union," etc. Will you kindly permit some facts of that voting, in figures of the old arithmetic which Presbyterians still use.

At the first vote in the Presbyterian church, in 1911, out of a total membership of 306,061, including elders, there voted for union 113,000, and against it 50,753. The unionist vote was less than 37 per cent of the membership. At the second vote, in 1915, out of a total membership of 344,740, there voted for union 113,600, and against it 73,735. The unionist vote was less than 33 per cent of the membership. At the third voting, in 1925, the vote, as at June 10, apart from New Brunswick and Manitoba, which had not then voted, was 102,820 for union and 110,404 against it. Later, out of a total membership of 379,762, the vote, including New Brunswick and Manitoba, with Manitoba slightly incomplete, was 113,773 for union, and 114,367 against it. The unionist vote was less than 30 per cent of the total membership.

The total vote, for and against union in 1911 and 1915, was about 54 per cent of the total membership; in 1925 it was 60 per cent, showing that the latest votings, which gave a total majority against union, represented the church more completely than did the two previous votes.

Note further, that while the total membership increased over 70,000 between the first and third votes, the total unionist vote remained about the same, in all three votes, while the Presbyterian vote steadily increased from 50,000 at the first vote to 73,000 at the second vote and 114,000 at the third vote.

But what of the 40 per cent who did not vote in 1925. Many of them had no opportunity. Hundreds of "congregations" in mission charges, under unionist official control, were not permitted to vote. Many of them are now asserting their rights and organizing, and the Presbyterian church in Canada will, ere long, be but little short of her previous real strength. She is free from much that was not in sympathy, and was a weakness. She has a unity and peace long hitherto unknown.

One feature of that "new arithmetic" quite in keeping with the "new morality" is its reckoning by "congregations," when hundreds of so-called "congregations" would not average half a dozen members each, and some have none. For example, 108 of the "congregations" claimed by unionists for Canada are in the island of Trinidad, a mission field off the coast of South America, where the school house on each farm or estate—in which the children of the Indian laborers on that farm are taught on week days, and in which the Indian native teacher holds a service on Sunday, where there may not be a single church member, and where a church union vote was never known or dreamed—is claimed as a "congregation." In Canada, too, places where a home missionary may at some time have preached, no matter how infrequently, though they may have neither church nor church member, are given as "congregations."

EPHRAIM SCOTT.

## In Detroit

EDITOR THE CHRISTIAN CENTURY:

SIR: I was, in my imagination, carried under the guidance of a Consistent Materialist to Detroit. "This," said my companion, "is the great Ford plant; a machine run by purely mechanical and chemical forces; it has of course no central entity to direct it, no soul."

"But," I replied, "is there, then, no Henry Ford?"

"Of course not," said the Consistent Materialist, with pity. "The idea of a Henry Ford directing this establishment and determining things for himself is as absurd as the idea of a determining soul in the human being. We have examined these machines with a microscope, with a telescope and in the light of the evolutionary theory; we have taken machines running and machines idle, and we have divided them into small portions; there is no Henry Ford in any of them. Like the human plant at work without a soul this plant produces without a Henry Ford."

"But," I said, "is it not possible there is a Henry Ford who acts in association with the machines and not as a part of them?"

"How absurd!" exclaimed my guide. "How can anything act except as a force and how can a force act except it be in the part that acts?"

"Yet," I replied, "these workers appear to be conscious, self-directing beings who use choice as they toil."

"A mere appearance," was the answer. "What they do is owing to the stimulation of nerve centers resulting in mechanical action. Our experimenters have repeatedly held large bundles of fifty dollar bills before such workers and they at once react to the mechanical stimulus and change their place of action, showing that what appears to be their choice of labor is due wholly to the action of light falling from their present pay envelopes upon sensitive portions of their anatomy."

"None the less," I persisted, "millions of people believe that there is a real Henry Ford that is not a part of any mechanical device, and that there are souls of human beings, just as there is a Henry Ford, in this establishment."

"Oh, that," said the Consistent Materialist a little impatiently, "is mere religion. What you preachers need is a broader mind and a more tolerant view. Why assume that there is a Henry Ford or a human soul when you can go right on letting the

## PROOF

A wide-awake "Christian Century" advertiser writes: "I am gratified to report that my recent advertisement in The Christian Century has brought replies from practically every State in the Union. The Christian Century produces!"

matter remain unsettled and order your life on the principle that perhaps there is a ruling God and a human soul and perhaps there is not, but anyhow there is chemistry and mechanical action and reaction to which we can all go for comfort, inspiration and encouragement in living beautiful lives?"

Marlboro, N. H.

OWEN R. WASHBURN.

## THE SUNDAY SCHOOL

Lesson for April 18. Lesson text: Gen. 3:1-12.

### How Men Sin

THERE was a time when I very much disliked this story of the origin of sin; there was a later time when I laughed at it, but now I see what a keen analysis of sin it sets forth. The man who wrote the third chapter of Genesis was an artist. Moreover, he was a man who had been "through the mill"—he knew what he was writing about—he had sinned. The value of this chapter is that it is based upon human experience. Every man who has done wrong (and who has not, sometime in his career?) knows that this narrative hits the line. Let us examine it anew. Whether the ten commandments had ever been written or not, there are certain things which we may not do. Human experience has taught the race that this is right and that that is wrong. There came a time when this dawned upon human intelligence and from that hour on people were morally responsible. But, strangely enough, we want to do what we know we should not do. Witness all this breaking of the prohibition laws. Adam and Eve could see no evil in this enticing temptation; it looked good to them; it seemed that life needed just that to make it complete. Goethe is said to have committed certain sins in order to broaden his experience. Our first parents yielded and committed sin. Too long they gazed at the forbidden fruit; too long they dallied with temptation. They longed for the forbidden thing (whatever it was—all sins are covered by the figure used); they brooded over it; they felt themselves slipping; they committed the act. No sooner had they done wrong than a great revulsion of feeling swept over them. The apple that looked so luscious and tempting, hanging over the wall, when eaten turned to ashes in their mouths. There are hours when our eyes are bloodshot with passion and when the John the Baptist of conscience is bound in his prison. There are hours, following the committing of a sin, when conscience stings like a scorpion and when a thousand voices cry out our guilt. Judas flings down the coveted coins and loudly wails his remorse. Lady Macbeth wrings her little hands. Arthur Dimmesdale shouts his sin to the whole town. The student, in "Crime and Punishment," stands up at the trial, even when another has been convicted, and tells the whole court of his crime. This is all true to human experience. Sin almost cures itself; the disgust which follows indulgence is terrible. One keen writer says that here we will find the cure for the

modern salacious novel. Infinite disgust and revulsion of feeling will rule the hideous thing out. When things become intolerably bad, revolution invariably comes. Adam and Eve, being human, seek to pass on the blame to somebody else. It is almost amusing. But there is no evading the guilt. We all try this. In modern psychology we have what is called the process of "rationalization," by which we mean this very business of excusing one's self. It is Sunday morning; the man knows that he should go to church. Then he says to himself: "I am tired, I have worked too hard, I will rest today." This does not satisfy him and so he proceeds: "I have some essential reading to do; it is high-class reading; I need it for my development; I will stay home and read." Still his active conscience stings him and he finishes by saying: "The preacher doesn't interest me this morning; they will not miss me anyhow." He stays home because he has beaten his poor conscience into insensibility.

Comes the crash, in Eden; the penalty falls; the guilty pair are driven out of Paradise. They are banished from the beautiful, the good and the true; they suffer cruelly. That is the punishment of all sin—to be driven out of Eden—to be banished from the best. The worst thing about being in jail is that one is separated from the best people. That is hell enough—that is *hell*. The blow falls; there is no earthly way to evade the results of sin. Even if the world never finds it out, sin destroys all that is fair and lovely in you. Sin is a vandal that goes through your house and despoils the interior; the pictures are slashed; the books are torn; the tapestries are stained; the furniture smashed. Men go insane; the delicate wires of the harp are hopelessly twisted and tangled. This is the human side. The gospel consists in forgiveness. Christ comes with healing; he comes to cure, like a good physician. Even here, Christ, as one who prevents sin, is better than one who cures it. But we are not left hopeless. "Though your sins be as scarlet, they shall be as white as snow."

JOHN R. EWERS.

## These Twelve

Also by Dean Brown  
Ten Short Stories  
From The Bible  
\$1.75

### A Study in Temperament

*These Twelve Jesus Sent Forth*

Studies of great Biblical leaders  
and their counterparts  
in our modern civilization

By CHARLES R. BROWN  
Dean, Yale Divinity School

In its second  
printing, 17  
days after  
publication

\$2.00

The Century Co.

353 Fourth Avenue  
New York City

### Contributors to This Issue

BRAMWELL BOOTH, general commanding the Salvation Army throughout the world; author of "Books that Bless," "On the Banks of the River," "Bible Battle-axes," etc. General Booth is one of twenty-five distinguished British preachers who will contribute sermons to The Christian Century during the present year. This is the seventh sermon in the series.

GRANVILLE HICKS, instructor in Biblical literature and comparative religion, Smith college; a leader in the young people's work of the Universalist church.

ELMER WILLIAM POWELL, minister First Baptist church, Roselle, New Jersey.

# NEWS of the CHRISTIAN WORLD

## A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

### Presbyterians Reverse Action On Dr. Wilson

The board of national missions of the Presbyterian church announces that it has gone over its budget again and that it has found a way whereby to continue the services of Dr. Warren H. Wilson, for 18 years director of its country life division. The recent announcement of Dr. Wilson's being dropped by the board raised a storm of protest in many parts of the denomination. That there has been, as some have alleged, factional interest behind this case, is suggested by the manner in which the Presbyterian and Herald and Presbyter announces the retention of Dr. Wilson. This paper, which represents the fundamentalist wing of the denomination, is careful to point out that the motion to rescind the previous action dropping Dr. Wilson, carried by a majority of only one, and that two members who would have voted against it were unable to be present.

### Pope Says Science Confirms Miracles

In a speech delivered on March 25 dealing with miracles attributed to the founder of an order of Roman Catholic nuns, the pope declared that modern science confirms the reality of miracles. Science, according to the pope, as it progresses, instead of denying miracles, as many believe, sets them off in ever clearer light and ever more confirms the proofs. Until the full text of the pope's speech reaches this country, it will be impossible to tell what interpretation to put on his words.

### Des Moines Holds Religious Emphasis Week Again

Des Moines has repeated its religious emphasis week, again turning to Sherwood Eddy for leadership. It is estimated that more than 129,000 persons attended the meetings. These were held for high school groups, college and university groups, special young peoples' meetings, women's meetings, noon meetings for business people, parent-teachers' meetings, and evening mass meetings. More than 5,000 persons attended the closing meeting in the city's auditorium.

### Presbyterians of Colorado Open Hospital

The Presbyterian hospital in Denver opened its doors March 17. There is a capacity of 165 beds, six operating rooms, full x-ray equipment, sun-rooms, individual rooms for patients, each with its own telephone. Everything about the plant is in the most modern style of hospital equipment. Dr. Demetrius Tillotson, for fourteen years connected with Methodist hospitals in Indiana, is the superintendent.

### Organize Parochial Schools In Nebraska

Roman Catholics of Nebraska have formed an organization for their parochial schools which will closely parallel the

organization of public schools. There is to be a superintendent of parochial schools for each of the three dioceses in the state, with one supervisor to act as a coordinating officer. It is expected that by this change in policy it will be possible greatly to lessen previous sources of friction between state and church schools.

### Wife's Conversion Forces Bishop's Retirement

Bishop E. J. Bidwell, Anglican bishop of Ontario, Canada, has submitted his resignation, which has been accepted.

The resignation is to go into effect May 1. It has been caused by the conversion of Mrs. Bidwell to the Roman Catholic church.

### Rumors Still Link Dr. Kirk With New York

The Christian World of London states that there are rumors abroad in that city that Dr. Harris F. Kirk, pastor of the Franklin street Presbyterian church of Baltimore, may yet become minister of the Fifth avenue Presbyterian church of New York city. It will be remembered that Dr. Kirk, under the pressure applied

## Creeds Vital for Unity, Says Bishop Brent

THAT MUCH CURRENT TALK concerning the relative unimportance of the Christian creeds is unfounded, and that a first requirement for Christian unity is unity in thinking of Christ, was the contention of Bishop Charles H. Brent in an address recently delivered before the annual meeting of the Christian Unity foundation. Bishop Brent, who is chairman of the continuation committee of the world conference on faith and order, endorsed federations of Christians as a means of bringing people together, but he held that federations must be regarded only as a first step toward complete unity. And such unity he regarded as unity in theology as well as in action.

### CHRISTOLOGY CENTRAL

"There must be in whatever unity comes about, a unity of thought about Christ," said Bishop Brent. "When we talk about a conference on faith and order, we are entering that realm of thought which we must enter, if we are going to get anywhere near the heart of unity. In protestantism nearly all the breaks that have occurred, nearly all the schisms that have come about, have begun in the realm of thought, in theological differences, and, therefore, it is idle and futile for us to maintain that provided we can establish practical brotherhood and fellowship and relationship, the way we think about things makes no difference. It makes an enormous difference. I look upon federation and such fellowship as comes about by federative effort, as accomplishing its chief function in bringing men together who otherwise would not come together. The practical issues seem to me wholly secondary, for after all, what is religion? Religion is full fellowship—fellowship with God, and fellowship in God with one another.

"There is a real necessity of our considering the things that divide us, as well as the things that unite us. How can we look at our own country and rest satisfied with 202—at least that was the report at the last census—202 various, varying denominations, and the process of splitting still goes on, and that process of splitting is on the basis of differences of theolog-

ical thought, and not differences in practice.

### STOCKHOLM'S LESSON

"I know how easy it is to generalize. I think it is one of the most facile and most fascinating and most fatal of all intellectual practices. We have done a lot of generalizing in connection with the matter of unity. It is such an easy thing for men to generalize and say, 'Oh, what is the use of creeds, there is no relation between creeds and actual life.' Now, need I take time to show the fallacy of any generalization? I do not think I do. If I wanted a very practical illustration to show what an intimate relationship there is between creeds—I do not say faith, but between creeds and works—I would simply point to the recent conference held in Stockholm on life and work. Time and again we had to remind ourselves that we were not dealing with the theoretical side of religion, but with the practical side, and one chief reason why such small results—small compared with what we hoped for—came from that conference, was because when we would approach some practical question, we would find that lying behind it there was some divergence of thought in relation to the person of Christ on which we could not reach a common practical conclusion; and so the great Christian ethic remains undiscovered.

"I have in a very feeble way, I am afraid, given you some conception at least of what I mean by Christian unity—that it must not be limited, that it must be something so tremendous as to lie above and beyond all concrete conceptions that we may be able to give it; that we must include the whole of the Christian church. I am entirely averse to pan-protestantism, and I would express myself as hoping that any pan-protestant movement that is inaugurated should be inaugurated with reference to the balance of the church, which is Catholic. I hope that when, in the providence of God, the conference on faith and order meets, if the Roman Catholic church is not present, there will be those who are present who will be able to give to the conference the Roman Catholic viewpoint."

by his congregation and by the whole community at Baltimore, refused a previous invitation to the New York church. Those who declare that there is now a chance that he would reconsider his decision call attention to the fact that both Dr. J. H. Jowett and Dr. John Kelman, former pastors, declined approaches from the Fifth avenue church and afterwards accepted a second invitation.

#### Question Efficiency of Central Mission Halls

Something of a sensation seems to have been caused in Wesleyan circles in England by an editorial in the Methodist Times of London. The question is raised whether the huge central mission halls conducted by that denomination should be continued. These halls have been easily the most distinctive feature in the Methodist work in British cities since the days of Hugh Price Hughes. They are to be found in practically every place of any size and are credited with gathering the largest constituencies of any form of religious work now being carried on in the British isles. The Methodist Times, however, in connection with the appointment of the new superintendent for the famous West London mission which Hugh Price Hughes himself founded and conducted, suggests that the property, which is now immensely valuable, be sold and the money realized used elsewhere. This suggestion has raised the question as to the value of all mission halls. "They are enormously costly," says the Christian World, "and they depend for their existence upon a continuous supply of popular preachers, who can gather congregations ranging from one thousand to three thousand people. And the rock-bottom fact is that Wesleyan Methodism does not seem to be rearing a sufficient number of preachers of the necessary calibre."

#### Preaches on Other Modes Of Worship

Dr. Ernest Bourner Allen, of the Pilgrim Congregational church, Oak Park, Ill., preached a series of sermons on "Little Journeys in Worship" during Sunday mornings in March. In his first sermon Dr. Allen said, "Not all people worship God in the same way. Perhaps it might help us occasionally to know something about the channels through which others express the longing of their souls in worship. With this thought in mind 'Little Journeys in Worship' were arranged. In these we use some of the forms and some of the music which others love." The four topics were: "A Morning of Russian Anthems," "Jewish Forms and Music," "The Episcopal Forms of Worship," and "A Jewish Passover Song."

#### Church, Planning Building, Studies Architecture

The University Park Methodist church of Denver, Colo., is soon to build. In preparation, a class in the history of Christian architecture has been organized. Ten weekly meetings under the direction of Ella R. Metsker Milligan, instructor in history and architecture in the University of Denver, were held. It is said that a new conception of church archi-

ture has come to dominate the congregation as a result. In Kalamazoo, Mich., plans of the Congregational church to rebuild after a recent disastrous fire led the minister to preach on "Great Churches of Christendom." An attempt was made to interpret the architecture of Milan, Amiens, Rheims, Venice, Canterbury and the temple of Jerusalem, as architectural expressions of different phases of religious truth.

#### Dr. Mark Matthews Now May Practice in Washington

The supreme court of the United States

recently admitted Dr. Mark A. Matthews, pastor of the First Presbyterian church, Seattle, Wash., to practice before it. Mr. Matthews was first admitted to the bar while a pastor in Jacksonville, Tenn. It is not known whether there are any other members of the active ministry in this country authorized to plead before the supreme court.

#### Khedive Vetoes Election Of Metropolitan

Another indication of the confusion existing between religious and political authorities in various parts of the world is

## S. Parkes Cadman—The Ranking Pulpit Publicist IMAGINATION AND RELIGION

A new book by Cadman of the Radio

Dr. Cadman has a surprise in store for those who are accustomed to identify imagination with "the Sower" and entertain a low opinion of it generally. Probable price \$1.50

### The House of God By Ernest H. Short

Royal Octavo, 110 Illustrations

Mr. Short is a historian of the first rank. So his history of "The House of God" becomes in a sense a history of the human race, since in such miracles of human effort as the Parthenon, or great Gothic Cathedral, we may trace the beliefs, the ideals and the dreams of the building races. Price \$7.50

### Personality and Reality By J. E. Turner

A Proof of the Real Existence of a Supreme Self.

Turner is a practiced writer. His book is not a difficult nor a lengthy book to read. All schools of religion will at once perceive how very small is the step from the Supreme Self of this author to the transcendent, creative, personal God of orthodox Christianity. Probable price \$3.00

### The Worship of Nature

By Sir James George Frazer

Author of "The Golden Bough," etc.

A thoroughgoing discussion of the deep-seated early human tendency to personify and worship the sky, the earth, and the sun as deities or spirits, capable of influencing human life for good and evil. Seven hundred pages. Price \$4.00

### The Christian Conviction

By Cleland Boyd McAfee (McCormick)

An attempted explanation of the Christian faith to a native say of Asia or Africa, who had never heard of it before, which has had the benefit of friendly criticism by such natives in over fifty oral try-outs. Probable price \$2.00

### The Self and Its World

By George A. Wilson (Syracuse)

Subjecting the description of our world given to us by science to no discount. "The Self and Its World" takes up the story where the sciences leave off and outlines the intellectual foundations of a still more wonderful world of the spirit. Probable price \$2.60

### Progressive Christianity

By William A. Vrooman

A Study of Old Faith and the New Reformation.

Presents a graphic summary of Romanist, Fundamentalist, Modernist, and Unitarian views, largely in the language of their own respective spokesmen. Its method is expository and historical rather than controversial, but the author makes no effort to conceal the fact that he is a liberal of the liberals. Price \$2.50

### Five Minutes Daily with Luther

By John T. Mueller (Concordia)

Luther's singular penetration into Bible truth together with his correspondingly great powers of exposition are exhibited in these daily lessons.

This volume will also serve as a reference work, which is very much needed, on Luther's principal teachings. Probable price \$2.50

### Fundamental Christianity

By Francis L. Patton

President of Princeton, 1888-1902.  
President of Princeton Theological Seminary, 1902-1912.

For the first time this American Twentieth-Century John Knox has been persuaded to set down in a book the ripened results of his long experience in teaching dogmatic Theology, Ethics and the philosophical side of Apologetics. Regardless of their party affiliations, all ministers should buy this book at once. Price \$2.35

### The Holy Spirit in the Gospels

By J. Ritchie Smith (Princeton)

A comprehensive study of all that the scriptures of the Old and New Testaments have to say of the Holy Spirit. Probable price \$2.50

### Finding the Trail of Life

By Rufus M. Jones

Author of "The Inner Life," etc.

A quiet and simple autobiographical account of the way in which a very active and lively boy was trained to practice and to enjoy an inward and mystical religion. It is full of incidents and experience so that boys and girls will enjoy it as much as those who are mature. Price \$1.75

### The First Age of Christianity

By Ernest F. Scott (Union)

Author of "The Ethical Teaching of Jesus," etc.

In this volume the foremost New Testament American scholar recapitulates, summarizes and correlates into the one composite view, the latest contributions of all the different departments of New Testament study to his overwhelmingly important theme. Price \$1.50

### An Outline of the History of Christian Literature

By George L. Hurst

The First Time It Has Been Done

The names of the greater writers are recorded; their place in the history of the Christian movement is indicated; their more important writings are named, dated, and characterized, and many brief extracts cited to enable the reader to taste their quality for himself. Over 500 pages. Price \$4.00

### Jesus of Nazareth

By Joseph Klausner

A monumental book in which Klausner gives Jesus back to Judaism. Ranks with Renan and surpases Papini.—"The American Jewish World." Price \$4.50

### The Modern Use of the Bible

By Harry Emerson Fosdick

"Brother ministers and laymen, it is a good book! Read, mark, learn, and inwardly digest it."—Dean Charles R. Brown. Price \$1.60

At your book store or from

60 Fifth Avenue THE MACMILLAN COMPANY New York, N. Y.

Atlanta Boston Chicago Dallas San Francisco



## Gift Edition "101 Famous Poems"

For your own reading, for club programs, as a handy reference book, you will find this collection of the best English poetry unequalled. All your old favorites are included—Browning, Burns, Wordsworth, Byron, Shelley and Keats—with the best work of the outstanding modern poets—Kipling, Millay, Masters, Frost, Kilmer, Lindsay and Markham.

Handsomely bound in rich, durable kraft leather; embossed; stamped in gold; printed on special tinted paper. Each book packed in an individual gift box . . . . . \$1.50

### Cloth Binding

Dark blue cloth, gold embossed. A practical and attractive edition, \$1.00

### Paper Binding

In durable brown paper cover . . . . .25

Ask your Book  
Dealer or  
write direct  
to Dept. A

The  
Universal Press  
ST. CHARLES, ILL.

to be found in the action of the khedive of Egypt in vetoing the names of possible candidates for the vacant patriarchate of Alexandria. It was reported not long ago that the metropolitan of Nubia had already been elected, and there is reason

to believe that this ecclesiast would have been chosen but for the action of the khedive. The interference of the Egyptian ruler takes from the list of those seeking to head the orthodox church in Alexandria not only the metropolitan of Nubia,

## Lutherans Charge Pope Has Hidden Motive

SUPPORT in certain protestant quarters for the proposal of the pope that the last Sunday in October be observed throughout Christendom as a feast of the kingdom of Christ has drawn hot fire from Lutherans. The national Lutheran council, after a plenary session, has issued a public statement in which it charges that the real purpose of the pope in making his proposal is to undermine the celebration of Reformation Sunday. It was on Oct. 31, 1517, that Martin Luther nailed his 95 theses to the door of the castle church in Wittenberg. The Lutherans fear that the pope is taking this way of erasing the memory of that event. They will permit no forgetting.

### WOULD ACKNOWLEDGE POPE

The statement issued by the Lutheran council begins by pointing out the Roman implications of the pope's encyclical. It is shown that the pope thinks of the kingdom of Christ as synonymous with the Roman church, and it is claimed that "to accept and celebrate this feast of Christ as king in the very spirit of this encyclical is at least tacitly to acknowledge all of the pretensions of the pope to temporal and universal sovereignty as Christ's vicar. To keep it in any other spirit would not change in the least, in the eyes of the pope, the status of those so observing it."

"The designing spirit and hostile purpose of the pope," says the Lutheran council, "are unmistakably visible in the choice of the day upon which, every year, this feast is to be celebrated. He has not forgotten the strokes of the hammer which, on Oct. 31, 1517, resounded throughout Europe and ushered in the day of freedom for Christ's people, when Luther nailed his famous 95 theses to the church door in Wittenberg. It is the reformation that is aimed at in this encyclical. We may not say that the pope is not sincere in his expressed desire to see Jesus Christ universally recognized as

king over all people and things on earth; but there can be no doubt that he thinks, and perhaps sincerely, that the best way to bring this about is to counteract, as far as possible, the reformation and the liberating truths of the gospel which it restored to men. Therefore the day chosen by him for this newly established feast. It is on the 31st of October, or the Sunday last preceding that date, that we usually celebrate the festival of the reformation; and this has been done by Lutherans in all lands for four hundred years. What a master stroke it would be if his holiness could set up a festival that would be enthusiastically celebrated with 'manifold ceremonies of veneration' not only by Catholics but also by great multitudes of Christians calling themselves protestants! But we, at least, will not be caught.

### PRINCIPLES OF REFORMATION

"The three great principles of Christianity which were restored by the reformation, after centuries of obscurity, are the authority of the holy scriptures as the word of God, justification by faith alone in Jesus Christ without man's righteousness and merit, and the universal priesthood of believers. We hold that those who believe in Jesus Christ as their God and Savior and who accept the great principles stated above together with their plain implications are truly in the church and the kingdom of Christ, and are his loyal subjects. We hold further that the best way for them to show that they indeed acknowledge him as king is to lead holy lives in accordance with his word.

"May we not commend to the consideration of all protestants the question whether they will not more certainly honor Christ as their Savior and king by faithfully adhering to the truth of the gospel and conforming their lives thereto than by joining in the celebration of a mighty festival marked by 'magnificent processions' and outward 'ceremonies'?"

IF you receive two copies of this week's issue of THE CHRISTIAN CENTURY will you please tear off the address as given on both wrappers and return to us. We wish to give you credit for your unexpired subscription to Christian Work.

but the ex-ecumenical patriarch Meletios and the metropolitan of Athens, both of whom were candidates. The khedive is, of course, a Moslem.

#### Heretic Suspended but Keeps Preaching

As previously reported in these col-

umns, Rev. J. H. Geelkerken, of Amsterdam, has been found guilty of heresy by the general synod of the Dutch Reformed church of Holland. As a punishment Mr. Geelkerken was prohibited from exercising his ministerial functions for three months. His church, however, which is

## Michigan Students Plan Own Services

THAT COLLEGE STUDENTS are interested in spiritual problems, but that they are out of sympathy with established methods of religious work, is more than ever suggested by developments at the University of Michigan. There, after student agitation, it has been decided to hold a series of university convocations on the four Sunday mornings in May. These will be under the auspices of the student self-government council, with all the plans being formulated, the speakers chosen and the expenses met by undergraduates.

The students at Michigan have secured as speakers for these four services Dr. Alexander Meiklejohn, former president of Amherst and now a professor at the University of Wisconsin; Dean Willard L. Sperry, of Harvard; Prof. Albert Parker Fitch, also formerly of Amherst and now of Carleton college, and Bishop Francis J. McConnell, of Pittsburgh. The experiment is reported to have behind it the active goodwill of President C. C. Little of the university.

#### WILL EMBARRASS CHURCHES

The significance of this move lies in the fact that the convocation is to be held at 11 a. m. Sunday morning. Thus it enters into direct competition with the program for student religion carried on by more than a half dozen churches surrounding the campus. Approximately a thousand students voluntarily attend the various churches of Ann Arbor each Sunday morning. It is expected that practically all of these students will be diverted into the university convocation. The student council, however, gives as its reason for thus planning the convocation their desire to make religion appeal to the 9,000 students who do not attend church on Sunday morning. To lessen the likelihood of the townspeople being also tempted away from their churches by the competing

convocation, it is announced that admission to the convocation will be strictly limited to students and faculty. Most of the students active in this proposal are from the non-church attending class. They speak hopefully of securing at least a thousand students as an average attendance in Hill auditorium which can hold 5,000 auditors.

#### MAY BECOME PERMANENT

If the experiment is successful in May, plans will be formulated to make the convocation a fixture for the next university year. A conference was held between the local pastors whose student congregations are likely to be affected by this innovation and the committee of the student council, and after learning the desires of the council the ministers expressed their cordial interest in the proposition and asserted that it would suffer no opposition from them. Only time will tell what effect the convocation will have upon the combined church programs for student work if it is made a permanent feature of campus religious life. There are five student centers or chapels in Ann Arbor supported by various denominations, a half-dozen student pastors and women workers among students and a total budget involved in these enterprises of more than \$25,000 annually. The idea of a rotating college preacher has never gained much momentum in state universities where the accompaniment of compulsory attendance has not been possible, and instead the neighborhood churches have been equipped and endowed to do special work with the college community.

These are days of youthful initiative. But perhaps this is the first time that college youth have asked for more religion and set themselves to secure it and secure it on their own terms. Many eyes will be watching the experiment at the University of Michigan.

## A Profitable Summer!

Ministers, Missionaries, Religious Secretaries, Teachers, and other Christian Leaders may enroll for attractive Courses and receive full Credits by spending the Summer Quarter at

### The Chicago Theological Seminary

Two Terms: June 21-July 28 July 29-September 3

Every advantage of affiliation with The University of Chicago.  
Special Catalog and full information gladly furnished, on request.

"A Summer well-spent, means a year of content"

Ozora S. Davis, President

5757 University Avenue, Chicago



## Europe

from

### Montreal - - - Quebec

Leaving Montreal or Quebec you'll enjoy two wonderful days of ever-changing panorama down the picturesque St. Lawrence—then across the Atlantic

### By the SHORT SEA ROUTE

Only 4 days open sea. Monoclass (one class) cabin steamships and Empresses—frequent sailings. A revelation of travel comfort that has made Canadian Pacific service the choice of experienced travelers.

## Winter Cruises

Empress of Scotland  
leaving New York Dec. 2  
Round the World

Christmas Eve and Christmas Day in the Holy Land—New Year's Eve in Cairo—India in the Cool Season—Peking included—Japan in Plum Blossom Time. 132 days of glorious cruising with motor trips, lunches, dinners, dances, train excursions, and accommodations at world-renowned hotels—all included in the fare. 28,400 miles—7 seas—3 continents—20 countries. \$1800 and up.

Empress of France leaving  
New York Feb. 12, 1927  
for the

### MEDITERRANEAN

3 days at Algiers—call at Malta—19 days in the Holy Land and Egypt—15 countries in all—24 days ashore—17 ports of call, with return via the beautiful St. Lawrence to Quebec and Montreal, \$900 and up.

### To the ORIENT

10 days to Japan—then China and Manila—on a Canadian Pacific Empress—largest and fastest on the Pacific. Sailings fortnightly from Vancouver, B. C.

Further information from local steamship agents, or

R. S. ELWORTHY, Steamship General Agent  
Telephone Wabash 1904  
71 E. Jackson Blvd. Chicago, Ill.

## Canadian Pacific

## THE Church Touring Guild

President: Rev. S. PARKES CADMAN, D. D.

Tours to  
Europe, Palestine, Egypt,  
Etc.

Arrangements handled by  
SIR HENRY LUNN, LTD.

from \$345  
INCLUDING OCEAN PASSAGE  
AND ALL EXPENSES

Apply for Illustrated Booklet O  
**CHURCH TOURING GUILD**  
70 Fifth Avenue, New York City

**Church Furniture**  
Pews • Pulpits • Chancel Furniture •  
Sunday School Seating •  
**American Seating Company**  
General Office  
14-H.E. Jackson Blvd.  
Chicago

## UNIQUE

is the expression used by some in reference to the services of

**THE HEWITT COMPANY**  
Tribune Tower :: Chicago

We do raise money for Churches, Colleges and Hospitals, oftentimes after others have failed.

Why not let us discuss with you the problem of raising the money your institution needs? It will not place you under obligation.

## Northwestern University

Department of  
**RELIGIOUS EDUCATION**

Summer Session, June 21-Aug. 14, 1926

Wide Range of Courses. All courses credited toward academic degrees.

Unusual Student Body. Registrations characterized by large number of advanced students representing many states and foreign countries.

Distinguished Faculty. Nationally known specialists; resident and visiting professors. For Special Bulletin, write Professor John E. Stout, Department of Religious Education, Northwestern University, Evanston, Illinois.

## Pacific School of Religion

Berkeley, California  
Undenominational

Announces the Opening of Its New Buildings  
The Holbrook Library  
The Administration Building  
The Men's Hall

The Institution is admirably equipped and advantageously located.

Outstanding Faculty.  
Facilities of the University of California.  
Trains for

Pastoral Service Foreign Service Research  
Religious Education Social Service  
Opportunities for self support  
Sixtieth year opens August 16, 1926.  
H. F. SWARTZ, President

one of the largest in Holland, has refused to recognize the decree and has insisted that he continue preaching. Reports from the Dutch city indicate that the heretical church is being filled to overflowing at every service.

### Authorizes Prayer for League of Nations

Bishop James S. Freeman, of the Episcopal diocese of Washington, became so disturbed over the course of events in

Europe during the recent session of the league of nations that he sent out a special prayer to be used in the churches of his diocese. The prayer follows: "Almighty God, King of kings, and Lord of the nations, who sittest in the throne judging right; we humbly beseech thee to guide and prosper the council and the assembly of the league of nations, now in session in Geneva, and to give unto them the spirit of love, wisdom, and understanding, that they may discern the right,

## Danish Methodist Bishop Sent to Prison

AFTER A SERIES of trials and legal examinations stretching over more than a year Bishop Anton Bast, of the Methodist Episcopal church, has been sentenced to serve three months in a Danish prison. Bishop Bast was found guilty of the fraudulent conversion of 182,000 kroner (\$47,684) of charity funds. His trial agitated Copenhagen, and indeed all Scandinavia, as it has not been stirred in years. Bishop Bast has asked to be relieved of all episcopal duties until the proper authorities in his church can pass on his case.

### PERVERSION OF JUSTICE?

There is evident in Methodist circles a belief that the bishop has been the victim of a perversion of justice. The indictment under which the trial was held contained nine counts. On two he was cleared; six others were dropped by the prosecutor. The one remaining count on which the conviction was secured is regarded as a legal technicality. It concerns an appeal made in 1916 by Bishop Bast, then pastor of the Central Mission hall, an institutional church, in Copenhagen. The pastor controlled a small paper, called the Lighthouse, published in the interests of his mission, and sold to the public much as the Salvation Army sells its War Cry. He appealed to the public to "buy the Lighthouse and help the Central mission." Since, however, the paper was his private property, the court has held that, although he may have turned over the profits from it to the mission, he was guilty of deceit in using such a form of public appeal, and the verdict carrying its prison sentence is the result. It is hoped that the serving of the sentence may be remitted.

The attitude which his denomination is likely to take toward the case of Bishop Bast is summarized in the closing sentences of a cabled report from Bishops Nuelsen and Blake, the other Methodist bishops in Europe. They say, "In view of all charges made we consider the outcome of the trial a moral victory for the bishop. Church has every reason for fullest confidence in Christian character and moral honor of Bishop Bast." Attention is being focused in the denominational press on the technical nature of the charge on which the conviction was secured, and the fact that the act of which the bishop was found guilty was not one of those for which he was originally arrested. There is no doubt but that when his church reviews the case Bishop Bast will be given a clean bill of health, although there is a question whether it will

be felt expedient for him to resume his episcopal duties in Scandinavia.

### PERSECUTION DENIED

In the chorus of sympathy for the bishop filling the Methodist press, but one paper, Zion's Herald, of Boston, raises some added questions. The editor of this paper, Dr. Louis O. Hartman, has had unusual opportunities to observe Methodist work in Europe. In editorial comment he says: "There has been much foolish talk about the persecution of Bishop Bast by Roman Catholics, state church leaders, and the bolsheviks. We do not credit any such silly rumors. He has received a terrible punishment when all the implications of the verdict are taken into account. We sincerely hope that the three months' prison sentence may be remitted."

"Now that the verdict has been rendered," the same paper continues, "perhaps it might not be irrelevant to consider to what extent the impression of unlimited resources and generous spending created throughout the church during Centenary days may, directly or indirectly, have influenced Bishop Bast in his failure to make careful distinctions in his appeals and accountings. And did we here at the home base sufficiently insist upon scrupulous bookkeeping of all moneys handled in connection with the Central mission?"

### BISHOP SINCE 1920

Bishop Anton Bast is the first person not a citizen of the United States to be elected in modern times as a bishop of the Methodist Episcopal church. His choice came in 1920, when his denomination was thought to be entering on a period of great missionary expansion following its Centenary missionary campaign. As the most conspicuous Methodist minister in Scandinavia, his election to conduct the work of his church in Denmark, Norway and Sweden seemed logical. It was hailed in many quarters as evidence that his church was ready to do away with the exclusively American aspect of its leadership. Rumors of difficulties first became public from charges brought against the bishop by the Rev. Mr. Ingwersen, who succeeded him in the pastorate of the Central mission, Copenhagen. Mr. Ingwersen, charged with defaming his superior, was dismissed from the Methodist ministry. It is not known whether recent developments in the situation will have any effect on the action previously taken regarding Mr. Ingwersen.

Our Issue of  
APRIL 22  
will be a

# CELEBRATION NUMBER

— in honor of the union of —

An  
All Editors  
and  
Editors Only  
Issue

*The*  
**CHRISTIAN  
CENTURY**  
*and*  
**CHRISTIAN  
WORK**

and seek to do it in fear of thee alone, for thy glory, and the comfort and peace and joy of all mankind; through thy son, our Savior Jesus Christ."

#### Much Preaching in Southern Baptist Convention

The program for the approaching session of the southern Baptist convention shows that it will open with a prayer service to be held the evening before the formal opening, and that every session of the convention itself will be closed with a sermon by some leading preacher. This is taken to be not only a sign that the south still enjoys plenty of preaching, but also a good way to guard the convention against the sort of acrimonious debate which has at times occurred in the recent past.

#### Chicago Methodists Plan Another Skyscraper

The Methodists of Chicago, who first called national attention to the possibilities of combining a skyscraper type of architecture with ecclesiastical needs when they built their Chicago Temple, announce another church on the same type. This church is to be located in the new business and educational center growing up about a mile north of Chicago's loop district. It will be 16 stories in height and will contain not only all the appurtenances of an institutional church, but a large apartment house for the accommodation of students in the professional schools of Northwestern university.

#### South American Student Wins Prohibition Contest

A contest conducted by the intercollegiate prohibition association among foreign students attending American colleges has brought first prize to Mr. Jorge Mazabel of the college of engineering at the University of Michigan. Mr. Mazabel, a native of Colombia, South America, wrote on "Prohibition and the Rights of the Individual." Second prize went to No Yong Pak, of Korea, a senior at the University of Minnesota, with an essay of "Economic Effects of Prohibition in the United States;" third to Joseph Tatsura Santo, of Japan, now attending Drew theological seminary; fourth to T. L. Tan, of China, a student at Stanford university, and fifth to Miss Ruby Adendorff of South Africa, now a student at Columbia.

#### Would Debar Ministers from Supporting Bills

A bill has been presented in the legislature of the state of New York by Assemblyman Louis A. Cuvillier which would prohibit ministers from appearing before legislative bodies in the interests of legislation other than matters directly affecting their own congregations. It is not denied that this bill grows out of the interest of the clergy in support of temperance legislation. The bill is not expected to pass, but it may be regarded as something of a testimony to the influence of the clergy.

#### Calls Immersion Sign of Deepening Spirituality

The Watchman - Examiner, Baptist weekly, recently discussed a report of Dr. E. P. Tuller of Everett, Mass., concern-

ing denominations closely akin to the Baptists. Dr. Tuller named as hardly to be differentiated from Baptists in theology the Nazarene, Evangelical, Adventist, Brethren, Plymouth Brethren, Dunkard and Mennonite churches, together with the church of God and the church of Christ. In calling attention to the prevalence of immersion among these bodies, the Watchman-Examiner said, "It is noteworthy that almost invariably, as spirituality deepens, immersion follows, the duty of exact obedience to the command of our Lord being regarded as absolutely obligatory." The editor also notes that some of these churches maintain other practices, such as foot-washing, the gift of tongues, and the observance of Saturday as the sabbath, on the assumption, of course, that these also constitute an exact obedience to the command of the Lord and of the Bible. These the Baptist paper dismisses as "secondary matters."

#### Reports Great Losses in German Theological Seminaries

The retiring rector of Leipsic university, Dr. Rendtarff, in his recent report states that the number of students under the theological faculty of the university is 74.5 per cent lower than in 1914. He holds that the main reason for this dearth of theological students is poverty. The Lutheran, the official organ of the United Lutheran church in this country, says that this testimony is typical of that received from 13 other German universities and from similar institutions in other European countries.

#### Conference Shows Germans and Poles Can Reach Understanding

In spite of the acute differences which prevail between the Polish and German peoples, a report from Henry Harris of the Friends service committee in Poland, tells of a group of representative citizens who met in a conference at Warsaw, Feb. 11 to 13, to work out a program of harmony and understanding. The gathering included such men as Dr. Diamond, head of the Polish-German trade treaty commission; Professor Theodore Spira, of Konigsburg; Dr. Hans Simons, of Berlin; Dr. Polack, president of the Society of the Friends of Peace, and others. The

## WANTED

### Head of Catalog Department for Berea College Library, Berea, Ky.

Berea College—Definitely Christian, non-sectarian; 5 schools, from primary through college; adapted to needs of the mountain people (fascinatingly serviceable institution); salaries moderate, but commensurate with cost of living.

Library—Pleasant Carnegie building; Decimal Classification; Dictionary catalog; approved modern methods; 50,000 volumes; serves college and town; conducts extension work in mountains by traveling libraries and book car.

Staff—Four Library School trained, three apprentice or summer school trained librarians, and over thirty student assistants.

Opportunity for "durable satisfaction" in Christian service in beautiful region and cultured atmosphere. Address Mr. E. K. Corwin, Librarian, Berea, Kentucky.

Church Seating, Pulpits, Communion Tables, Hymn Boards, Collection Plates, Folding Chairs, Altar Rails, Choir Fronts, Bible Stands, Book Racks, Cup Holders, etc

GLOBE FURNITURE CO., 1 Park Place, NORTHVILLE, MICH.

**Communion Ware of Quality**  
Best Materials  
FINEST WORKMANSHIP  
ALUMINUM or SILVER PLATE  
Individual Glasses  
Lowest Prices. Send for Illustrated Catalog  
**INDIVIDUAL COMMUNION SERVICE CO.**  
Room 361 1701-1703 Chestnut Street, Philadelphia, Pa.

**Campaigns** Skilled personal service in Campaigns for funds for COLLEGES—CHURCHES HOSPITALS  
Eight successful years experience  
**R. A. BASHAM**  
CAMPAIGN BUREAU  
WOOSTER OHIO

**CHURCH FURNITURE**  
Everything for Church and Sunday School use. From Factory to You. Fine catalog free.  
**DeMoulin Bros. & Co.**  
1104 South 4th St., Greenville, Illinois

## free delivery of your offering envelopes

For orders beginning November 7, 1926, or later, if your order is mailed on or before MAY 19, 1926.

Large volume and full-car shipment to strategically located redistributing points make this possible. Write for particulars.

### save the delivery charges for your church

Full details of the IMPROVEMENT in the Duplex and Single Offering Envelope Systems known as the

### HOMIL-OPE METHOD

gladly sent free on request

March 11, 1926  
Sample HOMIL-OPES received. Your splendid and novel idea has met with much enthusiastic approval in my parish. It is the consensus of opinion that the spirit of "Giving" will be stimulated and aroused in every department of our common work.  
In my judgment time will prove that your HOMIL-OPE METHOD has great religious and educational value. We feel that the use of your HOMIL-OPES will solve many of our financial problems.  
The Rev. Albert E. Bentley  
Organizer Bronx Churchman's League  
Grace Episcopal Church New York City

Write for 1926 Price List and schedule of liberal advance order discounts.

Please give the name of your church and minister when writing.

**The Duplex Envelope Co.**

Archer G. Jones

Richmond, Va.

Originators of the Duplex Envelope System

troublesome problem of minorities was studied by the delegates and a hopeful conclusion was reached to the effect that full cultural autonomy should be accorded to Poles and Germans within each other's borders as well as to the Jews within the borders of each. This would involve, of course, the permission for each linguistic minority to retain the study of its own tongue in the schools. While some of the opinions differed sharply, the desire to realize a mutual understanding was constantly in the minds of the delegates and larger future conferences are being planned to continue the study of these provocative questions.

#### Joins Son in Pastorate

An unusual situation has developed in the First Congregational church of Washington, D. C., where Rev. Albert F. Pierce has become associated with his son, Dr. Jason Noble Pierce, as pastor. This is the church which President Coolidge attends. Dr. Pierce has secured the assistance of his father in the pastorate during the exacting period just ahead when the congregation is engaged in a great building enterprise.

#### Negro Disciples Buy Chicago Church

On April 11 the Oakwood boulevard Christian church of Chicago will hold its first services in its newly acquired property on that busy artery of the city's life. This is a Negro congregation. Its new home was formerly the property of the Memorial church of Christ, a union church composed of Baptists and Disciples. The transfer marks another of the changes by which extensive church properties on Chicago's south side are passing into the possession of Negro congregations.

#### Massachusetts Protests Birmingham Plans


The Massachusetts council of religious education recently voted unanimously to send to the committee in charge of the Birmingham international religious education convention a protest against the segregation of Negro delegates. The protest states that the Massachusetts council regards such segregation as contrary to the teachings of Jesus and a menace to real Christianity.

#### West China University Appoints New Secretary

The board of governors of West China union university has recently appointed Rev. James M. Yard as representative to that institution in the United States and Canada. The university is supported by the American Baptists, United church of Canada, American Methodists, the Anglicans, Friends, and the women's boards of the Methodist, Baptist and Canadian churches.

#### Plan for Good Will Sunday

May 16, the Sunday nearest to Goodwill day, which is now extensively observed in the public schools of the country, has been set aside by the commission of international cooperation and goodwill of the federal council of the churches as Goodwill Sunday. The project




**THIS** bit of philosophy, "To Save Time is to Lengthen Life," which has been the Remington trade-mark slogan ever since the invention of the typewriter, applies with striking force to the Remington Portable—the willing time-saver which is as essential to modern life as writing itself! It is ready to save anybody's time—anywhere.

It is the handiest of portables. The baseboard can serve as a practical writing table. It is the smallest portable—the depth of the case is only 4 inches. Simplest to operate, most compact, fastest, most dependable—all these qualities plus the *standard* keyboard. In every way the Remington Portable lives up to its great name.

Save time, lengthen life with a Remington Portable! You can purchase it on terms as low as \$10 down and \$5 monthly from Remington branches and dealers everywhere. Write today for our illustrated booklet, "For You—For Everybody." Address Department 21

**REMINGTON TYPEWRITER CO.**  
374 Broadway New York  
*Branches Everywhere*  
Remington Typewriter Co. of Canada, Ltd.  
60 King Street, West, Toronto



# Remington

## TYPEWRITERS

Remington-made Paragon Ribbons and Red Seal Carbon Papers always make good impressions



**A MACHINE FOR EVERY PURPOSE**

has been endorsed by officers of the Christian Endeavor society, the Epworth league and the Baptist Young Peoples union. Plans are being made for various celebrations in church schools, by young peoples' societies, and in secular education institutions under the control of churches.

#### Lay Cornerstone for New Church

Palm Sunday, March 28, was signaled at East End Christian church, Pittsburgh, by the laying of the corner stone of the new building. The pastor, Rev. John Ray Ewers, made the principal address.

#### Dr. Kelman's Health Still Precarious

Word from Edinburgh is to the effect that the health of Dr. John Kelman, former pastor of the Fifth avenue Presbyterian church, New York city, is not improving. After resigning his pulpit in London, Dr. Kelman went to his native Scottish city in the hope that the change in climate would effect a cure. He has been in a nursing home for some time and is now trying to gather strength for an operation.

#### Decree End of Russian Monasticism

The synod of the Russian church meeting in Moscow has issued a decree abolishing monasticism. A similar decree was made public three years ago but was ignored. The synod issuing the present order, however, has the tacit recognition of the soviet government and its orders are likely to be carried into effect.

#### Desire Hymns for Industrial Age

The Industrial Christian fellowship, an organization within the church of England, is distributing hymns gathered to express the social aspirations of men and women in the modern period. These hymns are characterized by an imagery more materialistic and less other-worldly than is now usually the case. The first to have obtained wide recognition in England is what is known as "The Miners' Hymn," a part of which follows:

"Now praised be the Lord our God,  
Whose Love is burning flame,  
Who rules the ages with His rod,  
For wondrous is His name.

"Who, ere His children came to birth,  
Prepared this vasty deep,  
And stored within the heart of earth  
An age of suns to sleep.

"The noontides of His million years,  
Around us glint and gleam  
The glory of the Lord appears  
Black seam upon black seam."

#### Hartford Seminary Pushes New Buildings

Two of the new buildings of Hartford theological seminary, Hartford, Conn., are already completed and occupied. Four more are under construction and are expected to be dedicated next September. Another four are planned and will be erected as fast as funds can be obtained. The buildings are designed in collegiate Gothic and are built of Connecticut stone. When completed they will add another to

the group of impressive theological school plants erected in this country within the last few years.

#### BOOKS RECEIVED

The Evolution of Christianity, by Lyman Abbott. Doubleday Page, \$2.50  
History and Social Intelligence, by Harry Elmer Barnes. Knopf, \$5.00.  
My Faith in Immortality, by William E. Barton. Bobbs Merrill, \$2.50.  
The Portraits of Jesus Christ in the New Testament, by Henry Sloane Coffin. Macmillan, \$1.00.  
Fundamental Christianity, by Francis L. Patton. Macmillan, \$2.25.  
James Cooper, A Memoir, by H. J. Witherspoon. Longmans, \$4.50.

An Outline of the History of Christian Literature, by George L. Hurst. Macmillan, \$4.50.  
Challenge, by Joan Sutherland. Harper, \$2.00.  
They Had to See Paris, by Homer Croy. Harper, \$2.00.  
The Blight of Asia, by George Horton. Bobbs Merrill, \$3.50.  
Masterson, by Gilbert Frankau. Harper, \$2.00.  
Concerning Parents—A Symposium on Present Day Parenthood. New Republic, \$1.00.  
The Reference Shelf: Child Labor. Julia E. Johnson, compiler. H. W. Wilson Co., 90 cents.  
Inner Radiance: Paragraphs on Christian Mysticism, by Evelyn Mabel Watson. Abingdon, 75 cents.  
The Holy Bible: A New Translation, by James Moffatt. Doran, \$5.00.  
Hill-Billy, by Rose Wilder Lane. Harper, \$2.00.



## KIMBALL PIANOS

**T**HE gift of a lifetime! Beauty of tone perpetuates through the years the pleasure of its possessor. Kimball pianos, Grand and Upright, have won high favor in homes everywhere and are praised by artists of world renown. The Kimball Player Piano also, and the Kimball Phonograph have brightened the home-life of thousands of families throughout America.

*Kimball prices are impressively moderate. Our nearest dealer can show you various styles—mail the coupon.*

### W. W. KIMBALL CO.

(Established 1857)

Gen'l Offices and Sales Depts.:  
306 So. Wabash Ave., Chicago, U. S. A.

W. W. KIMBALL CO., Dept. CC  
306 South Wabash Avenue, Chicago, Ill.  
Gentlemen, Please mail catalog and information or instrument marked X: ☐ KIMBALL Upright Pianos ☐ KIMBALL Player Pianos ☐ KIMBALL Grand Pianos ☐ KIMBALL Reproducing Pianos ☐ KIMBALL Phonographs. ☐ Send nearest dealer's name.

Name.....  
Address.....



Kimball Phonograph  
Model Y

# What Are the Fundamentals?

*These books will help you to answer this question:*

- Religious Foundations**  
Rufus Jones, etc. (\$1.00)
- Things Fundamental**  
Charles E. Jefferson (\$1.60)
- Why I Believe in Religion**  
Charles R. Brown (\$1.50)
- Foundations of Faith**  
W. E. Orchard (\$1.75)
- Fundamental Ends of Life**  
Rufus Jones (\$1.75)
- Religion and Life**  
Dean Inge and others (\$1.00)
- Religion in the Thought of Today**  
Carl S. Patton (\$1.50)
- Supremacy of the Spiritual**  
Herbert A. Youtz (\$1.75)
- Twelve Tests of Character**  
Harry Emerson Fosdick (\$1.50)
- What Christianity Means to Me**  
Lyman Abbott (75c)
- Word and Work**  
G. A. Studdert Kennedy (\$1.00)
- "I Believe"**  
G. A. Studdert Kennedy (\$1.50)
- Except Ye Be Born Again**  
Philip Cabot (\$1.50)
- The Faith of Modernism**  
Shailer Mathews (\$1.50)
- The Faith of a Worker**  
L. P. Jacks (\$1.25)
- Liberal Christianity**  
W. P. Merrill (\$1.75)
- Christianity and Progress**  
H. E. Fosdick (\$1.50)
- Problems of Belief**  
F. C. S. Schiller (\$1.25)
- Christian Thought**  
Ernst Troeltsch (\$1.75)
- Christianity and Modern Thought**  
C. R. Brown and 9 Others (\$2.50)
- Evangelical Humanism**  
Lynn Harold Hough (\$2.00)
- Principles of Christian Living**  
Gerald Birney Smith (\$2.50)
- Reconstruction of Religion**  
Charles A. Ellwood (\$2.25)
- Reconstruction of the Spiritual Ideal**  
Felix Adler (\$1.50)
- The Religion of Wise Men**  
G. F. Wates (\$1.50)

*[[ Purchase some of these books for yourself—  
also place some of them on your book table ]]*

CHRISTIAN CENTURY PRESS—CHICAGO

## Here are 10 books that Every Christian Layman should read at this season

- Jesus, Lover of Men—Willon Rix**  
Truly a jeweled record of the wonderful story of the Man of Men (\$1.50)
- The Meaning of Prayer—H. E. Fosdick**  
Dr. Fosdick's most widely known masterpiece (\$1.15)
- Except Ye Be Born Again—Philip Cabot**  
A highly successful business man finds that there is something better in life than dollars (\$1.50)
- What and Where Is God?—R. L. Swain**  
If you have problems as to the reality and nature of God, Dr. Swain will help you. He talks in comradely fashion about the deepest of mysteries. (\$1.50)
- What and Why Is Man?—R. L. Swain**  
And here is the most readable book ever written on the place of man in creation. (\$1.75)
- Religious Perplexities—L. P. Jacks**  
Are you puzzled about life and religion and your place in the world? Read this book. (\$1.00)
- The Living Universe—L. P. Jacks**  
If you feel that you are living and thinking too much in a valley, this little volume will take you to the heights. (\$1.00)
- Paul of Tarsus—T. R. Glover**  
The finest book on Paul ever written by a layman (\$2.00)
- Science and Religion—J. A. Thomson**  
A most satisfactory book on the subject (\$2.00)
- The Daily Altar—Willelt and Morrison**  
It has an uplifting message for each of your everydays. (\$1.00, cloth; \$2.50 Morocco.)

*Is your religious experience completely satisfying? These books will put a new hope in your heart. Order copies now. We pay postage.*

THE CHRISTIAN CENTURY PRESS : Chicago

## Five New Books of Sermons:

- British Preachers, Second Series**  
Edited by JAMES MARCHANT (\$1.75)
  - The Unfathomable Christ**  
By FREDERICK F. SHANNON (\$1.50)
  - "There Is No Death"**  
By ROBERT J. MACALPINE (\$1.25)
  - Preachers and Preaching in Detroit**  
Edited by RALPH MILTON PIERCE (\$2.00)
  - Sermons in Action for Young Folks**  
By HENRY T. SELL (\$1.25)
- We Pay Postage*

The CHRISTIAN CENTURY PRESS  
Chicago

*"When we argue we are divided; when we sing we are united."*

With these words the minister of a New York church sums up the significance of the publication of a book like

## HYMNS OF THE UNITED CHURCH

CHARLES CLAYTON MORRISON and HERBERT L. WILLETT, *Editors*

"The book," he adds, "is a noble interpretation of the Gospel in Song, and is itself a tie to bind together a broken church."

More in detail, this leader specifies some of the distinctive merits of the Hymnal. He writes: "We find **Hymns of the United Church** adequate in every way to the practical needs of the church. No great hymn has been found missing, and many of the hymns admirably express the newer emphasis and aspiration of the modern religious mind, especially its insistence upon the social meaning of the Gospel. The old and the new blend without break or discord."

### Other Expressions of Approval from Great Churches

*From a Philadelphia Church:* "It is the hymnal most acceptable for the church which recognizes its obligations to help make a better world. It does not contain a lot of the old, selfish hymns, although it does contain the best hymns inherited from the past, and it adds those which express the social aspirations of the twentieth century Christian."

*From a Cincinnati Church:* "The choice of title for this hymnal could not have been more felicitous. These are the hymns of the Kingdom—the hymns of life and service—in which the church has already united. The message of this hymnal is the true message of the pulpit."

*From a Richmond, Va., Church:* "The hymnal is a gem. There is nothing on the same street with it. It contains all the classic hymns and all the worth-while new ones. Its hymns of human service and brotherhood are a genuine contribution to American hymnology. Its arrangement, topical indexing, letter-press and musical notation are beyond all praise. The Aids to Worship and Responsive Readings I find very useful."

*From a Kansas City Church:* "Hymns of the United Church, which our congregation has used for about two years, is highly satisfactory. Indeed, the book is reverent, worshipful, uplifting, inspiring. It fills precisely and fully the needs of our congregation."

*From a Baltimore Church:* "Since installing this book in our church there has been a great increase in congregational singing and a deepening of the spirit of worship in consequence."

*From a Des Moines Church:* "The compilation embraces everything worth while; there is not a thing in the volume that does not elevate. Both form and content are beautiful. The book helps the minister tremendously in the cultivation of the religion of the Spirit; one is made to realize the beauty of holiness most vividly. How cosmopolitan is this hymnal! In singing from it one has already attained the unity of the spirit."

*HYMNS OF THE UNITED CHURCH is used in many hundreds of the best churches of all denominations in the country. Ask for returnable copy at once and consider this great book for adoption in your church this season.*

**Prices: Cloth, \$100 per 100; Half-leather, \$125 per 100**

**THE CHRISTIAN CENTURY PRESS** 440 S. Dearborn Street  
:: CHICAGO ::



# ISSUE 15